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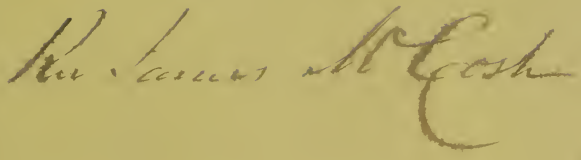

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THE

SEVENTH VIAL;

BEING

AN EXPOSITION OF THE APOCALYPSE,

AND IN PARTICULAR OF THE

POURING OUT OF THE SEVENTH VIAL,

WITH SPECIAL REFERENCE TO THE

PRESENT REVOLUTIONS IN EUROPE.

by
James Aitken Wylie

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.—Rev. xvi. 17, 18.

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THE SEVENTH VIAL.

In magnificence and terror the judgment of the Seventh Vial stands alone. It possesses a marked pre-eminence over every other judgment in the Volume of Prophecy. Its vengeance will be on a scale that shall surpass all that went before it since the world was destroyed by water, and all that shall come after it till the world shall again be destroyed by fire. It ranks as one of the three mighty dispensations, standing midway, as it were, between the waters that overwhelmed the antediluvian world, and the fires that shall consume the postdiluvian. Viewed in all its comprehensiveness as the closing act of a great drama, which be-

gan so early as the days of Daniel, and ever since has been advancing step by step to its consummation, it will form the most finished demonstration of God's power and justice of which earth has been the scene, or guilty man the object. The glory of this event will penetrate far into the Past, and dart its rays forward into the Future. In the light of the Seventh Vial the scheme of prophecy will stand revealed; the admirable wisdom and beautiful order of past dispensations will be clearly seen; a new light will be shed upon the character of God; and the great principles of truth and righteousness will be settled on a stable foundation for all time to come. It is the finishing of the mystery of God, as He hath declared to his servants the prophets. How great shall that event be! The great empires which the doom of heaven overwhelmed righteously of old,—Babylon, Egypt, Jerusalem,—were but types of that CITY on whom this Vial is to be poured out; and in her consummated ruin shall all these types find their complete fulfilment. Who can conceive the terrors of a judgment

comprehending in itself the combined vengeance and accumulated horrors under which the great empires we have named were overthrown and utterly broken? And is it not meet that this judgment should be one of unexampled terror? Let us only think of the consolidated strength of that kingdom which this judgment is to break in pieces, and of the enormous guilt it is to avenge. By this stroke, an enemy greater than Babylon, greater than Edom, greater even than Imperial Rome, is to be brought down,—an enemy whose rage and craft, whose malignity and strength, have never been surpassed, never equalled,—an enemy which has committed more crimes, and violated more oaths,—which has shed more blood, and crushed more victims,—which has brought more woes upon the earth,—seduced and destroyed more souls,—offered a more determined opposition to the cause of God,—and defied God himself with more effrontery, and that for a longer time,—than any other enemy that ever arose. It is this enemy whom the Seventh Vial is to sweep away. The prayers and hopes of the Church

have looked forward to this event during past ages; and when it shall have been accomplished, her songs and thanksgivings will look back upon it throughout all succeeding eras. That was a majestic hymn sung of old on the shore of the Red Sea. A nobler song is yet to burst upon the world. When a greater enemy shall fall than he whose destruction the timbrel of Miriam celebrated, a shout of joy shall publish it to the ends of the earth; and the melody of that shout, rolling in triumphant numbers over the world, shall meet its re-echo from the heavens, in the halleluias of angels, and the songs of prophets, and apostles, and martyrs. "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And again they said, Alleluia. And her smoke rose up for ever and ever."

APOCALYPTIC SYMBOLS.

THE key of the Apocalypse is to be sought in the Old Testament Scriptures. This is the briefest, and perhaps the best, rule that can be laid down for the interpretation of this book. We do not know that there is a really new symbol made use of in it from beginning to end. There is not a single figure or character admitted whose use had not been already sanctioned, and its meaning determined, in the law, the Psalms, or the prophets. The Apocalypse differs from them only in that it is symbolical throughout. It resembles those monuments and temples of Egypt, which, being wholly written over with hieroglyphics, were illegible till the accidental discovery of the Rosetta stone. This furnished the key; and instantly the graven monuments of that ancient land

stood forth, fraught with the secrets of past ages. In some chapter of Isaiah, or in some Psalm, we find the Rosetta stone of the Apocalypse: we mean that we there find this and the other symbol used in such a way that it is impossible to miss its meaning. Thus we make out an alphabet, by the aid of which we come to read the whole of this symbolic writing. In the prophets the heavenly bodies uniformly symbolize the rulers of kingdoms. We find this symbol employed, particularly in the denunciations against Egypt and Babylon. Of Egypt Ezekiel says,—"I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee." From the Psalms we learn that a vine is the symbol of the true Church:—"Thou hast brought a vine out of Egypt." In Ezekiel and other books of Scripture we find the false Church exhibited under the symbol of an harlot. In Daniel we are told that a wild beast is the symbol of a conquering and despotic power; and that a horn denotes a kingdom. Thus, by diligent search

in the Scriptures, we discover the symbols here employed in such connection, that their meaning is obvious; and when we meet the same symbol in the Apocalypse, we have only to transfer its ascertained meaning to the prediction under review, and, without more ado, we translate it into plain language. Thus we come to read off the Apocalyptic prophecies much as we would any ordinary writing. As an example of the way in which an alphabet of the Apocalypse might be made out, we may instance a few of its more important symbols. Earth symbolizes society in a settled state. Sea, society in a state of convulsion. Rivers, nations. Mountains and islands, great and small kingdoms. Air, the political atmosphere. Heaven, the civil or ecclesiastical firmament. Sun, the monarch. Stars, inferior rulers. Hail and thunder, wars. Earthquake, revolution. Head, form of government. Horn, king or kingdom. Bow, war. Crown, victory. Altar, martyrdom. Coals, severe judgments. Vine, a church. Rainbow, a covenant. Key, ecclesiastical authority. Angel, a minister of God's pur-

poses. Having determined the import of the individual symbols, it becomes easy to interpret them when found in combination. Thus, when we are shown in the Apocalyptic drama, *coals* of fire taken from the *altar* and cast upon the *earth*, we understand that the action indicated is the infliction of terrible *judgments*, on account of the *martyrdom of the saints*, on the inhabitants of the *Roman world*. Again, when we read, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy," all that is necessary to the right interpretation of the prophecy is to give to each of its component symbols its appropriate meaning. Dealt with on this principle, the passage reads as follows:—I was shown *(sea)* society in a state of convulsion, and out of these convulsions emerged a *(beast)* powerful despotic monarchy, having, *i. e.* having had, seven *(heads)* distinct forms of government, but broken up at the time of its emergence into ten *(horns)* separate kingdoms, with

their *(crowns upon the horns)* kings; each of its seven forms of government possessing an impious and idolatrous character, as intimated by the name of blasphemy upon its seven heads. Amid the closing scenes of the Apocalypse there occurs the following:—"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." What a picture of the final doom of the Papacy! No description could convey, in ten times the space, one half of what these few symbols disclose respecting the manner and severity of Babylon's destruction. A vine is before us, —the symbol of a Church; but it is the vine of the earth,—a false Church. The vine is ripe, and is to be cut down. The idolatrous faith of Rome has landed her adherents in downright infidelity and atheism,—the natural fruit of superstition. Men who believe in no God can be

governed by no law; and now an end is come. Accordingly, an angel,—a minister of God's vengeance,—appears upon the scene, having the instrument of destruction,—a sharp sickle: how sharp, will be seen when the time comes. The command to thrust in the sickle and begin the work of destruction comes from the altar, and is given by the angel who has power over fire. To Rome, at such an hour, the altar was a symbol of terrific import; it reminded her of the blood she had shed. From the altar ascended the cry, "How long, O Lord?" And now from the altar comes the command, "Thrust in thy sharp sickle;" and from the altar, too, is taken the fire in which Rome is consumed.

There are two rules which must be rigidly adhered to, otherwise our interpretations of the Apocalypse can possess neither certainty nor consistency. First, we must always treat its symbols as such. We must not regard them as figures in one place, and literal descriptions in another. The earth can never mean literally the earth, but some other thing,

—society in a particular state. When we read, "In the earthquake were slain of men seven thousand," we must understand the statement as having reference, not to a literal, but a symbolic slaughter,—the defection from a certain interest, of a large body of adherents. And so with regard to all the symbols in the Apocalypse. There are interpreters of no mean name who disregard this rule. Second, we must always give the same interpretation to the same symbol. Just as we attribute the same power to the same alphabetic character, and just as we attach one meaning to the same hieroglyphic, wherever we find it on the Egyptian monuments, so we must preserve uniformity in our interpretations of the Apocalyptic symbols. A slight variety of interpretation may be admitted; but that variety must never be inconsistent with, but always embody, the *radical* meaning of the symbol. If we find that the meaning which we have given to a certain symbol does not carry us from beginning to end of the Apocalypse, and that it is not in all places perfectly natural

and easy, and that its interpretation does not piece in with that of the other symbols with which it stands in combination, we may be sure that we have not yet discovered its true import. There will always, till the Apocalypse has been all fulfilled, be some doubt about the commencement and termination of its grand epochs; but if regard be had to what we have now said respecting the interpretation of its symbols, there can be no difficulty in determining the character of the great events which the Apocalypse predicts.

There are some who regard the Apocalypse as wanting in arrangement and meaning,—who decry the study of it, and deny its claims to inspiration. And why? Because it is symbolical. Do such persons depreciate the value and reject the authenticity of other symbolical writings? Would they not account the labours of a lifetime well spent in successfully deciphering the Egyptian tablets, and in bringing to light the secrets which lie hid under the mysterious characters which cover the Sinaitic Mountains? Why, then, should such take

offence at this book, because it is written in symbolic characters? And why should that which stimulates ingenuity and excites to labour in other cases, be held as a sufficient reason for declining all inquiry and investigation in this? If the graven pillar that rises amid the sands of the Nile awakens within us so engrossing an interest, and is regarded with awe, because it still holds forth, to those who can read its record, those great transactions of the past which gave to Egypt her glory and renown, would it not be strange if we should regard without either awe or interest this venerable monument, which God himself has set up in the field of revelation? We wish to know the future: here it is already come. We wish to know how the world's drama shall end: here it is already wound up. The past, the present, and the future, here meet. Let us turn aside, then, and see this great sight. By the help of these heaven-engraven hieroglyphics, we can survey the whole history of the Christian Church at a single glance. We

can trace her path from the Mount of Olives to the gates of that holy city, New Jerusalem, which John saw coming down from God out of heaven. We see her in all the variety of her earthly condition;—in the wilderness, where for twelve hundred and sixty years she was clothed in sackcloth; engaged in war with the beast, and her blood flowing like water; on Mount Zion, with the Lamb in white, ascribing salvation, and glory, and honour, and power, unto God, when she sees the smoke of Babylon's torment; living and reigning with Christ a thousand years; delivered from a dreadful combination of foes to be formed against her at the close of time; redeemed at last from the grave itself; and, after all her toils, entering in, and made to dwell through ages that have no end, amid the living waters of the paradise of God. Brought thus into one view, we are the better able to trace the admirable order and progression that reign among these events, and especially among those more immediately under our review, and

which fill up the long and momentous period extending from the white horse of the First Seal, to the lightnings, and thunders, and earthquake of the Seventh Vial.

STRUCTURE OF THE APOCALYPSE.

In order that our readers may be the more able to perceive the force and truth of our statements and conclusions respecting the Seventh Vial, we propose introducing ourselves to it by a rapid survey of the whole of that grand drama, of which this Vial is the closing act. We shall make the tenth chapter of the Apocalypse our starting point,—a position better adapted than any other, perhaps, for looking around and taking a survey of the plan and structure of this wonderful book. The Apocalypse is, in brief, a history of the Church, written in grand symbolical characters, from the ascension of Christ to his second and glorious coming. On the little stage of Patmos, a *rehearsal* of Providence, so to speak, took place. Those mighty acts which were to fill

up the history of ages, and of which the ample territory of the Roman earth was to be the scene, were made to pass in figure before the apostle John, who was permitted to behold them in the character of the representative of the Church. By the same apostle, under the inspiration of the Spirit, were these things committed to writing, and communicated to the Church, as a help to her faith and patience during the protracted period when both should be severely tried. The Apocalypse opens with a representation of the exaltation of Christ, and his installation on the right hand of God. This is the grand subject of the vision of the fourth and fifth chapters. Having rested a while after the first vision which he saw (that of the first chapter), John again lifted up his eyes, "and behold a door was opened in heaven,"—denoting the free access now given to John, and to the Church through John, to know the secrets of futurity,—the grand events of the new dispensation. A great voice, which in strength and melody the apostle could compare only to a trumpet, now spake to

him, and said, "Come up hither, and I will show thee things which must be hereafter." No sooner had the voice spoken to him, than John seemed to have ascended; and he proceeds to describe the august vision which he saw: "Behold a throne was set in heaven, and One sat on the throne." The heaven of the vision, where the throne stood, is not that heaven which is the abode of the blessed. By the heaven now thrown open to John, we are to understand the Church; and the scene is intended to represent the majesty and grace with which God there reigns. "And there was a rainbow round about the throne,"—the symbol of the covenant of perpetuity which God has established with the Church. Seven lamps of fire burned before the throne, which were the symbol of that Spirit which is the blessed source of the Church's light, and of the efficacy of all her ordinances. "And out of the throne proceeded lightnings, and thunderings, and voices," —the Apocalyptic symbols of the dispensations of Providence, chosen so as strikingly to represent the terror and sublimity which sometimes

accompany these acts, and intimating that they all proceed from the throne of God. The gospel ministry is symbolized in the vision by the four living creatures; and the gifts with which they are clothed, by their being full of eyes before and behind; and the tendency of all their labours, which is to advance the Church's profit, and the glory of her Head, by the song of praise which they are represented as offering day and night. The members of the Church generally are represented by the twenty-four elders, clothed in white, and having crowns of gold upon their head; and the worship of the Church, by that ascription of "glory, honour, and power," which is begun by the four living creatures, and, being taken up by those that occupied the twenty-four thrones, is pealed forth by the whole assembly, and rises in one loud and united anthem around the great throne in the midst, on which sat One who was to look upon as a jasper and as a sardine stone, and out of which proceeded the lightnings, and thunderings, and voices.

The same vision is continued in the fifth

chapter, only a new object is produced upon the scene. "Lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain,"—the symbol of Christ as mediator; his priestly office being prefigured in his appearing as if He had been slain, and his kingly, in that He stood in the midst of the throne. John was next shown, in the right hand of Him that sat on the throne, a BOOK or roll, sealed with seven seals; and whilst he contemplated this awful book, a mighty angel came forward, and proclaimed in the hearing of all creatures, that it was the will of Him who sat upon the throne that this book should be opened, and the writing it contained known, and saying with a loud voice, "Who is worthy to open the book, and to loose the seals thereof?" A profound silence followed the angel's challenge, for "no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." And John wept much, "because no man was found worthy to open the book." Its seals were likely to remain for

ever unbroken, and all within buried in impenetrable mystery, till the event should declare it. At this crisis, when heaven and earth were mute with expectation and fear, the Lamb came forward, and taking the book out of the right hand of Him that sat upon the throne, proceeded to open the seals, and unroll the volume. What is the truth that lies hid under the veil of this symbolical transaction? Plainly this, even the delegation of authority to Christ to carry on the work of Providence, and his assumption of that great task, signified by the act of taking the sealed book from the hand of Him that sat on the throne. "He raised Him from the dead, and set Him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave Him to be head over all things to the Church, which is his body." Similar were his own words to his disciples just before he ascended: "Jesus

came and spake unto them, saying, All power is given unto me in heaven and in earth." This supreme dominion and universal empire,—for every "principality" in heaven, and every throne on earth, were put under Him,—were conferred on the Son as mediator, and for the purpose of enabling Him to accomplish the great ends of his mediation. It was necessary that He should be able to wield every instrument, and have authority to summon to his help, and engage in his service, every agent, in order that He might break in pieces the kingdom of his great rival, and set up his own in its room. When the task of governing a universe was committed to Him, the resources of a universe were placed at his disposal. It would neither have been just on the part of the Father to have exacted the duty without conferring the means of fulfilling it, nor wise on the part of the Son to have entered on the work wanting the powers which its successful execution demanded. As mediator, we say, was this great commission,—the administration of Providence,—given to the Son; for it was

the Lamb that had been slain that received the sealed book. And the special and paramount object for which He undertook this commission, and which he continues to keep in eye in its execution, is the preservation of the Church meanwhile, and her complete triumph at last. He that presides over all events, arranging, directing, overruling all, stands not only in the midst of the throne, but in the midst of the living creatures, and in the midst of the elders; that is, in the midst of the Church. This act gave unbounded joy to the Church, which hailed with a shout of praise her Saviour's entrance on his difficult but glorious work. She knew that his power and wisdom were adequate to its triumphant execution. Though yet afar off, and though many a gloomy dispensation was to intervene, and though many a hard struggle had to be endured, and many a powerful enemy had to be struck down, yet the Church confidently anticipated, now that she saw the sealed roll in the hand of the Lamb, the advent of victory, because, though distant, it was certain. She knew that the administra-

tion of her Head could have only one issue, and that issue unspeakably glorious and blessed. Accordingly she shouted for joy. And that shout was a prelude of that yet more ecstatic song which shall be heard on that day when Christ's administration shall have terminated in the total discomfiture and final overthrow of the Church's foes, and in her complete triumph and everlasting reign with her Lord. "I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and blessing. And every creature which is in heaven, and in the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Having exhibited in symbol Christ's instal-

lation on the right hand of God, and his entrance on his great work, the Apocalypse next presents in figure the various acts of his administration. It is here necessary to call to mind the grand end contemplated in the whole of that administration, namely, the universal establishment of his kingdom, the Church, in the unity, purity, and splendour of the Millennium, in order to see how each successive act paved the way for the full attainment, in due time, of that glorious object. First of all, the ground had to be cleared. When Christ ascended and sat down at the right hand of God, the ground where he had purposed to plant his Church was occupied by the old pagan empire of Rome. A most degrading Polytheism, deeply founded in the passions and lusts of men, attired in the garb of a most fascinating poetry, enjoying the venerable prestige of a high antiquity, sanctioned by the laws, and protected and upheld by the military power, of the State, was so interwoven with the fabric of the empire, that it had become necessary, in order to eradicate the one, and strip it of its

props and defences, that the framework of the other should be shaken and rent. This was accomplished in the opening of the seals. Each seal (see chap. vi.) ushered in a new dispensation to the Roman empire; and by these successive acts of judgment,—by the passage across its stage of the red, the black, and the pale horses,—war, famine, pestilence,—that powerful State was so exhausted and broken, that at last, in the opening of the sixth seal, that great revolution was accomplished which issued in the elevation of Christianity, in the person of Constantine, to the throne of the empire.

There is here a stop in the Apocalyptic history. The progression of the symbolical drama now passing before John is arrested. With a professedly Christian emperor on the throne, and with all the helps and facilities naturally springing therefrom for the diffusion of Christianity, we expect to be instantly told of its universal reign. With the winds of persecution and political contention all hushed, with serene skies over the Church, and nothing to impede the labours of the spiritual husband-

man, we expect to see him scattering the seed far and wide, and with zeal worthy of his cause adding field to field, till at last he had included the whole earth within the vineyard of his Lord. Alas! our anticipations are suddenly overcast. A ranker idolatry springs up than that which had been well nigh extirpated. A murkier night settles down on the world than any that had ever heretofore darkened its firmament. Fiercer persecutors are seen moving on the scene than any that had defended the cause of Paganism with fire and knife. We are now but a little way off from the commencement of that noted period,—obscurely hinted at to Daniel, plainly announced to John,—the twelve hundred and sixty prophetic days or years, for which preparations of a very unusual kind, but requisite, doubtless, are made. This period was to form the gloomiest, without exception, in the annals of the world,—the period of Satan's highest success, and of the Church's deepest depression; and lest she should become during it utterly extinct, her members, never so few as then, were all specially sealed. Thus

secured by a Divine precaution against perishing, whether by craft or by violence, they enter the cloud. The long night passes on, darkening as it advances; but the sealed company are not visible: they disappear from the Apocalyptic stage, just as they then disappeared from the observation of the world; for they fled away, to escape the dungeons and the fires of their persecutors, to hide in the hoary caves of earth, or to inhabit the untrodden regions of the wilderness, or to dwell beneath the shadow of the Alps, or to enjoy fellowship with God, unsuspected and unknown, in the deep seclusion and gloom of some convent. But at last the clouds break away, and the sealed company, having trod this valley of the shadow of death unhurt, one and all of them come forth, the hundred forty and four thousand sealed ones, in white raiment, and carrying palms; not to hunger and to thirst, as aforetime, when the bread and water of life were scantily supplied, nor to be scorched by the hot sun of persecution, but to be fed by the Lamb, and to be led to fountains of living waters, and to have

all tears wiped away from their eyes; denoting the happy and prosperous state of the Church which shall succeed the twelve hundred and sixty years, and the exemption she shall then enjoy from all the perils, enemies, and sufferings, that have hitherto attended her path. This is the vision of the seventh chapter. The vision affords us a glimpse of the Church, protected against no ordinary danger by the seal of the angel, just before she entered on the fated twelve hundred and sixty days; and another glimpse of her as she appeared after she had come through the "great tribulation" of those days; but it leaves the events of that disastrous period,—the fury with which Antichrist had warred against her, and the noble constancy with which she had withstood the assault,—untold, because these were to form the subject of future Apocalyptic narration.

After this vision the symbolic scene again progresses. The eighth chapter takes up the history exactly at the point where the sixth had dropped it. The seventh and last seal is opened, and the seven trumpets begin to be

sounded. The first four trumpets include those irruptions of the barbarous nations of the north by which the western Roman empire was completely destroyed, and the let or hindrance to the appearance of the Man of Sin, of which the apostle Paul had spoken, taken out of the way, and the stage left empty for the rise of Antichrist. Rome had ceased to be pagan, and had become Christian; but its Christianity was not worth much; and its imperial government still subsisting, it formed an obstacle to the rise of the Papacy; for how could the Pope become lord of the world, while Cæsar continued to be so? It behoved this empire, therefore, though professedly Christian, to give place, that the predestined enemy of Christ might appear. Accordingly each trumpet announced the descent of a new calamity upon the unhappy empire: first a tempest of hail and fire, mingled with blood, swept across it,—the symbol of the frightful ravages, extending from A.D. 396 to A.D. 410,—which the Goths under Alaric inflicted on Greece and Italy; and of the descent of Rhadagasius, with

his host of Vandals, Suevi, and Burgundians, who, as Gibbon says, "burst like a dark thunder-cloud on the Rhœtian and Italian valleys." Next a burning mountain was cast into its sea, —the symbol of the Vandals under Genseric, who began in 429 to desolate Africa with burning and slaughter, and, by means of his fleet, ravaged the coast of Italy, Sicily, and Sardinia. Next, from its firmament a star shot down, burning as a lamp, and, falling upon its rivers and fountains, turned them into wormwood. In this star we behold the scourge of God, Attila, the king of the Huns, who, returning from his eastern wars in A.D. 450, crossed the Rhine as high as Basle, and descending its course, made the entire valley through which it rolls a scene of slaughter, burning its towns and massacring the inhabitants. Turning then to the south, he inflicted on the towns of Mantua, Milan, and Venice, the same miseries as in the cities of the Rhine. But at the sounding of the fourth trumpet, the empire which these successive and terrible shocks had brought to the verge of ruin, was utterly dis-

solved. Its dissolution, under this trumpet, is symbolically exhibited, after the manner of Scripture when the fall of empires is the theme, by the darkening of the sun and stars, —imagery highly appropriate, and imparting a gloomy grandeur to the subject. About the year 566, the Senate, and, in short, the entire framework of the Roman Government, were removed; and that proud city, which for so many ages had held the rank of mistress of the world, was reduced to the miserable condition of a tributary dukedom. Thus the stage on which Antichrist was to appear was now cleared. The colossal empire which had occupied it so long had been shivered, and its very fragments swept away. John, however, defers entering on the history of the Papacy. He withdraws our attention to the eastern world, and exhibits, under the fifth and sixth trumpets, the infliction of the woes by which the eastern empire was destroyed.

The lights of the imperial firmament had been obscured; and amid the gloom that prevailed,—symbolizing the confusion into which

all things had been brought by the destruction of established order and government,—John heard the voice of an angel flying in mid-heaven. Three times did that awful voice denounce woe against the inhabiters of the earth. After what had already taken place, this is an unexpected as well as awful announcement. One would have thought that the angel of woe had already emptied his worst vial,—that nothing more fearful could he inflict than that which he had already inflicted. But no. The calamities that were yet to fall on the world would obliterate the recollection of those that had already overtaken it. Three awful judgments were approaching. ' The history of the world from the beginning is made up of but a succession of woes; but in the dark retrospect of the past eighteen centuries we can discern three calamities of surpassing magnitude, so fearfully dismal, that others lose their blackness when placed by their side,—three woes towering above all others which during that period have overtaken the miserable race of man. These were the burden of

the angel which John now saw flying through the midst of heaven, saying with a loud voice, Woe, woe, woe! The first woe was to happen under the fifth trumpet; the second under the sixth trumpet; and the third and last under the seventh trumpet, which comprehends the judgments of the seven vials.

Leaving, then, the western world, which Providence, by a series of tremendous dispensations, had made empty and void, in order that a more terrible enemy than that which had just been struck down might be suffered to lift up himself, to be destroyed in his turn, the scene changes to the East. Immediately the scenery becomes eastern. So long as the West was the stage of the Apocalyptic drama, the scenery was of an occidental character,—storms of hail, and burning mountains. Now the symbols become oriental. The fifth angel sounds. The bottomless pit is opened; and forthwith there issues from it a smoke so dense that, as it rolls its murky folds onward, it darkens the air, and inflicts blight upon the earth,—the symbol of that system of imposture which,

arising in Arabia, overspread so large a portion of the world. In the Bible, error is darkness, truth is light. Along with the smoke there came locusts from the pit, which, for the space of five months, tormented men with their stings,—the Saracens, by whose arms the religion of Mahomet was propagated, and their dominion extended from the banks of the Indus to the base of the Pyrenees, and whose career of conquest lasted for five symbolical months,—an hundred and fifty years.

The scene of the sixth trumpet, or second woe trumpet, is the banks of the Euphrates. On its sounding, the four angels which were bound in that river were loosed. The term for which they had been prepared was an hour, and a day, and a month, and a year. Their numbers were almost incredible,—two hundred thousand thousand. Their equipments and appearance were of a truly martial order. "I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions, and out of

their mouths issued fire, and smoke, and brimstone. Their tails were like unto serpents, and had heads, and with them they do hurt." Their commission was to slay the third part of men. Of the correctness of the interpretation which applies this symbol to the Turks, it is scarce possible to entertain a doubt. Did our time allow, we could show that the event fulfilled the prediction in all its particulars. At the time referred to in the prophecy, this people, who had come originally from Scythia, were divided into four clans or sultanies, all of whom were located in the neighbourhood of the Euphrates. They were at length let loose, to desolate Asia with their arms, and that part of it particularly which was the seat of the eastern empire. Their troops consisted mainly of cavalry, and their mode of warfare was new, artillery being now for the first time employed; both of which particulars are not obscurely hinted at in the prophecy. They continued a conquering power for three hundred and ninety-one years, which, putting a day for a year, gives the predicted term of "an hour,

and a day, and a month, and a year." Their peculiar vocation or mission was, "to slay the third part of men." It was against the corrupt and idolatrous Christians of the eastern empire that the Turks were sent; and they were charged to inflict a fuller measure of vengeance than their predecessors the Saracens had done. The latter were sent to inflict chastisement, if so be those on whom it fell would repent; but not repenting, the Turks were commissioned to destroy them. To the one it was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; and accordingly the conquests of the Saracens were comparatively bloodless. The fields were as green, the palm trees as flourishing, behind their army, as in advance of it. But the longer the judgments of God are continued, if they prove ineffectual, they grow the more severe. Accordingly, the commission given to the Euphratean horsemen was, to slay those whom the locusts had power only to sting; and the work assigned them they executed. During their career of conquest,

they committed an incredible number of slaughters, and inflicted hitherto unheard-of miseries. All the provinces of the eastern empire they subjugated and occupied,—Egypt, Greece, Palestine, Syria, Asia Minor. At last they crossed the Hellespont, drew their armies around Constantinople, besieged and took it; and thus the empire of the Cæsars came to an utter end.

We have now come to that point in the Apocalyptic history where we design to begin our fuller, yet very imperfect, exposition. But in order that we may include in one view the whole order and plan of the Apocalypse, we shall continue to its close our brief narrative of its events. A few moments will suffice. So far the administration of Christ had been successful. Not in vain had He sat down on the right hand of God. In the exercise of his power, one enemy had been overthrown after another,—Rome pagan in the opening of the seals, and Rome Christian in the sounding of the trumpets. Was the stage then clear? and had the hour now come when the kingdom of Christ, in all its universality and glory, was to be set

up? The time was not yet. Another chance, so to speak, was to be given to Satan. All his attempts hitherto had been abortive. He had seen the labours of long ages swept away by the seals and the trumpets: another cycle of centuries was to be given him, that he might do his very utmost to render frustrate the grand design of Christ's mediation. The western world was to be allotted to him as a field of operation, and twelve hundred years were to be allowed him to mature his plans,—time enough, and room enough, surely. Accordingly, putting his ingenuity and malignity to the stretch, he now brings forth his masterpiece, —even Popery, the most finished system of imposture, the most complete embodiment of Satanic malice and cunning, and the most skilfully organized plan of opposition to the cause of God, which the world ever saw. This is the grand subject which is now introduced on the Apocalyptic scene.

The progress of the grand symbolic drama is arrested, till, in a subsidiary vision, John has a history given him of the rise, the character,

and the reign of Antichrist, and the sufferings endured by the Church during the period of his domination. The lesser is marked off from the greater vision by its symbols, which are of a completely different sort,—by its subject, which is not the administrative acts of Christ, but the crimes and successes of his enemy,—and by its retrogression in point of time. The great Apocalyptic vision had advanced to the end of the fifteenth century, when, at the sounding of the sixth trumpet, the Greek empire was destroyed; but the vision now exhibited to John recedes to the middle of the fifth century, when the Roman empire in the West was overthrown by the judgment of the fourth trumpet. The events which occurred in the West during this interval,—that is, from the middle of the fifth to the close of the fifteenth century,—form the subject of this vision. The fourth trumpet had taken out of the way the "let" which for so long a time had prevented the rise of "THE MAN OF SIN." The obstruction being removed, he arose; and now, at the beginning of the sixteenth century, he stood fully revealed,—

reaching the zenith of his power about the time that the sixth trumpet consummated the ruin of the eastern empire. This was the last enemy who was to arise to oppose the erection of Christ's kingdom, and whom Christ, in the exercise of his great power, was to destroy, as he had done others. Accordingly, at this moment the seventh trumpet is sounded, and seven angels, having the seven last plagues, appear upon the scene. Vial after vial is poured out upon the Papacy, and each successive shock helps onward the consummation of its awful doom. The seventh and last is poured out; and "a great voice out of the temple of heaven, from the throne," announces, "It is done:" the grand object of Christ's administration has been accomplished. And while the utter and irretrievable ruin of mystic Babylon is brought vividly before us by the symbol of the company who stand afar off weeping and wailing, "And saying, Alas! alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come

to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off. And cried, when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas! alas! that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate:" the immediate erection of Christ's kingdom is no less vividly presented to us by the symbol of that other company, who hail with shouts of joy and praise the near advent of some long expected and thrice blessed event. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Let us here pause. Read in the light of the Apocalypse what a sublime scheme is Provi-

dence! How vast, yet simple, its plan! How complicated, yet harmonious, its movements! What an infinite variety of parts, yet what unity of action! How great the apparent risk of missing the end, yet with what completeness and certainty is the end attained! How amazing the regularity and exactness with which its great cycles are performed, so that no enemy is ever permitted to rise higher, or exist a moment longer, than infinite wisdom has ordained. And then, how surpassingly grand are its results! Let us lift up our eyes, and contemplate a scheme on which the power, wisdom, and goodness of God are so gloriously inscribed; and let us, with the Church, ascribe blessing, and honour, and glory, and power, unto the Lamb, by whom it is administered. It is but a troubled and gloomy light at the best, which history sheds upon the course of this world's affairs. If we look back upon the time which has elapsed since the ascension of Christ with this help only, we are altogether unable to discover anything like order or progression among the events which fill up the period. One war

has been ended only that another might be commenced. One empire has been overthrown, for no end, apparently, but that another, not less hostile to the liberties and the religion of the world, might take the place of its predecessor. In vain we question history, what advantage or profit has the world reaped from the calamities it has endured, and the revolutions and changes it has undergone? It can tell us of nothing worthy of being set off against so great an amount of suffering. It exhibits the world moving on through ages of barbarism and bloodshed, yet never approximating an era of repose; and, for anything it can confidently affirm to the contrary, the world may have another eighteen hundred years of wars and convulsions, of secular and spiritual thraldom, before it, and even then be no better than it is at this hour. We begin to lose hope, and allow our despair to drive us to the conclusion, that its present most miserable state can be ended no otherwise than by its annihilation. But when we avail ourselves of the aid of the Apocalypse, instantly a great light is shed upon the

scene. We can discover the beautiful order and rapid progression of events. We can assign to every act in the long series its place; and can tell the special end it was designed to accomplish; and can measure the degree in which it contributed to the success of the whole. We can plainly see that, vast and complicated as is the scheme, there is not an act, from beginning to end, which has been in vain, or which could have been left out; and that, long as the time is since the first seal was opened,—and to the Church, which has been a sufferer throughout the entire period almost, it has seemed long indeed,—yet not a day, nay, not an hour, has been lost. Constant, rapid, irresistible, has been the march of events,—onward, and ever onward. There has been no delay,—no retrogression. There have been no mistakes to rectify,—no unforeseen occurrences to provide against,—no useless expenditure of power,—no useless expenditure even of suffering. The heavens themselves present not a spectacle of more perfect order, or of more harmonious movements.

VISION OF THE MIGHTY ANGEL.

VISIONS of terror, symbolizing events yet more terrible, which were to desolate a wretched world, had passed before the eye of John,—tempests of hail mingled with blood, burning mountains forcibly projected into the sea, the obscuration and the fall of part of the heavenly luminaries, the smoke from the pit by which the sun and the air were darkened, and the terrible ranks of the Euphratean horsemen, which overran the eastern world, and slew the third part of men. But now, like the dawn breaking upon a night of thick darkness, after these symbols of woe comes a vision of transcendent glory. "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and

his face was as it were the sun, and his feet as pillars of fire."

"I saw another mighty angel." He is contrasted with others whom John had seen, but whom he far excelled,—even the angels of the trumpets. The point in which the contrast is here made to lie is his power,—a "mighty angel." The angels of the trumpets had had great power over the earth: they had broken in pieces the iron kingdom of Rome, both in the West and in the East; but that power was not their own; it was derived from the "mighty angel" who now stood before John. Who this mighty angel was does not admit of doubt. He was plainly the Church's King and the world's King, our Lord Jesus Christ. Mr Elliot, who has brought to the exposition of the Apocalypse a rare erudition, both classic and historic, great candour of mind, the most exemplary patience of inquiry, and an admirable sobriety and sagacity of judgment, and who, aided by these great qualities, has excelled all his predecessors in this field, gives it as his opinion, that Christ here appears in a

symbolic character, as the Angel of the Reformation. To this opinion we demur. It appears to us that it is liable to the objection that it confounds the Administrator with his acts of administration. In no other part of the Apocalypse is a person singly and by himself employed as a symbol to denote an event. The opinion, moreover, appears untenable on the ground of time. The vision is seen by John, it is true, after the sounding of the sixth trumpet; but there is here an undoubted retrogression, inasmuch as the events included under this vision date their commencement from the sounding of the fourth trumpet, and, starting with the rise of Antichrist, run on in symbolic narrative till the sounding of the seventh trumpet, when Antichrist, having reached the summit of his power, begins to be brought down. Now, seeing the vision of the "mighty angel" occupies the foreground in that symbolic representation which was made to John of the troubles of the twelve hundred and sixty days, what more natural than to conceive that this vision was meant to prefigure the manifestation which

Christ would make to the Church, of his power and faithfulness as her King, both before the commencement of these sad events, and during their continuance? Antichrist was to lay claim to the sovereignty of the world, exact the homage of all who dwelt upon it, and deny, to such as should withhold their worship, a spot where to rest while living, or sleep when dead. How consolatory to the Church, in these circumstances, to reflect, that her Saviour had set his right foot on the sea, and his left on the earth, in token of his being Lord of all, and that he should yet assuredly wrest what was his own out of the hand of the usurper! She knew that while Antichrist was laying both sea and land under tribute, and while both were groaning under his oppressions and his crimes, the "mighty angel" was standing over him, ready to deal the blow, at the proper time, by which he was to be destroyed. All the appearances of Christ are suitable to the dispensations He comes to usher in; and how suitable his present appearance to the dispensation about to commence, we shall see when

we explain, which we now proceed to do briefly, the particulars of the vision.

Power is the attribute by which this angel is mainly characterized. He is the Mighty One. As God, He laid the foundations of the earth; and the heavens are the workmanship of his hands. As Mediator, He sits on the right hand of power in the heavens, and has all power in earth and heaven committed to Him. There is not a being in the world of mind, nor an element in the world of matter, over which He does not exercise control. The angels that excel in strength do his commandments throughout every part of his vast dominions. Equally supreme is his sovereignty over our lower world. The lights of the sky shine at his command; the tempests of the air gather and burst at his bidding; the waves of the sea rise or are stilled at his voice; the armies of earth are his; and, even when acting against Him, are in reality acting for Him. It is His to give stability and glory to thrones, or to overturn them; to crown hosts with victory, or to break them in pieces; and He wills their success or defeat, according as

they subserve the great ends of his reign and government. Greater still is his power, and wider still is his dominion. Even the spirits of the pit are not exempt from that tribute of service under which He lays the whole of creation. He displays his power over them, by restraining, directing, and overruling them; so that, with intentions the most opposite to his, they assist in the accomplishment of his everlasting and holy purposes. How many displays has He given of his great power in "the ancient days,"—in "the generations of old." These the Church has commemorated in her songs. He it was, when she dwelt in the house of bondage, who "cut Rahab, and wounded the dragon." He it was, when she was in captivity, who "sent to Babylon," and "brought down all their nobles." But among all the great acts which have marked the course of his administration, there is not one equal to that which He reserved for the last. This shall eclipse all that went before it. Egypt and Babylon were great oppressors; Rome pagan, in her latter days, was a greater oppressor than either; and

the deliverance of the Church from their yoke was a signal mercy; but when did there arise an enemy like Antichrist? When before had the universe beheld such a fearful combination of policy and power, of hypocrisy and craft, of impiety and blasphemy?—an enemy who spake great words against the Most High, and did wear out the saints of the Most High, and thought to change times and laws; who waxed great, even to the host of heaven; and did cast down some of the host and of the stars to the ground, and stamped upon them. And as the world never before beheld so formidable an enemy, so never before did it witness so tremendous an overthrow,—an overthrow so signal, unexpected, and terrible, that the whole earth shall hear of it, and glorify the power and the holiness of Him who has inflicted it.

"Clothed with a cloud." This forms a beautiful connection between his appearances to the Church of the Old Testament, and the appearance he now made to the Church of the new dispensation, represented by John. Veiled in a cloud, He marched before his people through the

wilderness. When He descended on Sinai to receive the homage of that nation whose Sovereign he condescended to become, he said, "Lo! I come unto thee in a thick cloud." When intimating that He would be present in his Church, he said that he would dwell in the "thick darkness." Was that "darkness" symbolic? There can be little question that it was. It shadowed forth the nature of this dispensation, which was one of type and shadow; revealing, yet obscurely, the work of Christ and the way of salvation. So the clouds that veiled the form of the "mighty angel" may be held as symbolizing the character of the dispensation now to commence,—a period of judgment to the world, and of trial to the Church. As at a former period of judgment, so now, "He made darkness his secret place; his pavilion round about Him were dark waters and thick clouds of the skies." How often should the Church, during this part of Christ's administration,—of all others the most mysterious,—have occasion to say, "Thy way is in the sea, and thy path in the great waters, and thy

footsteps are not known." "Clouds and darkness are round about Thee."

"And a rainbow was upon his head." With regard to this symbol, since the era of the Flood it has been used as the sign of a covenant. This is its consecrated use. After the waters had assuaged, and the mountains and valleys had again looked forth, God said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth," that "the waters shall no more become a flood to destroy the earth." In the dark cloud now gathering above the Church, God had set his bow,—the token of the covenant between Him and the Church, that the waters of wrath which were now to roll over the world should not become a flood to destroy the Church. Under the shadow of that cloud, and in sight of those desolating torrents that were to fall from it, and to grow into a deluge that should sweep away empires and dynasties, the Church, undismayed, fixing her eye upon the sign of the covenant, might sing, "God is our refuge and strength,—a very present help in trouble: there-

fore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." This sign, displayed on the bosom of the cloud, was as if God had said to her, Fear not, little flock. In awful judgment am I come forth against the world; but the arm now stretched forth against it to destroy it is around thee, to protect thee. Though I should make a full end of all nations, I will not make a full end of thee.

"His face was as it were the sun." Throughout the whole of that dark night, whose twilight shadows were already falling, his face was to be hidden to the world, but his own should see it, and be refreshed and cheered thereby. The Church was to dwell in light, while the world should be shrouded in darkness. When the Church passed through the Red Sea, the pillar of cloud that followed her was a pillar of light to her, but of darkness to the Egyptians. That pillar was to take its stand once more between the sealed Church and the antichristian world, and to perform its functions, as of old, in shedding light upon the one and darkness upon the

other. The glory of Christ was seen, and his love enjoyed, even during the night of the Papacy, by his chosen witnesses. Though hidden from the world, yet not from Christ, some dwelt in the inaccessible cliffs, or in the deep valleys of Piedmont, covered by the friendly shadows of the overhanging mountains; others retired to the remote and uninhabitable wilds of the Hebrides; others found shelter in the convents of England and Germany; others lay hid in the caverns of Bohemia. But wherever their retreat, the Word of God lay open before them; and through its instrumentality they held communion with Christ. Thus the promise was fulfilled, as it has often been in days of darkness to the world,—"But unto you that fear my name shall the Sun of Righteousness arise, with healing in his wings."

"And his feet as pillars of fire." The "steps" of God are uniformly employed in the Old Testament to denote his dispensations of providence. Such is the undoubted meaning of the symbol here. It implies that the providential procedure of Christ, during the period now

commencing, should combine, in no ordinary degree, power, glory, and terror. His feet were as pillars of fire,—strong to carry forward his work, maugre all opposition, and to fulfil his own purposes amid the ruin of the plans and purposes of all others. In the government of the world, as in its creation, He fainteth not, neither is weary. On He goes, conquering and treading into the dust all his enemies. His feet were as pillars of *fire*. Fire scorches and burns up: so were the judgments now to be introduced. They were in due time to scorch and burn up the Papacy, and to refine and purify his Church. She should be safe while the earth was trembling and its pillars giving way beneath the feet of this mighty angel. She should be built up by the same events which should break in pieces the world and its inhabitants.

THE LITTLE BOOK.

In the hand of this mighty and glorious angel was a little book open. We cannot think that the interpretation of the symbol which Mr Elliot, Dr Keith, and others have given, is the true one, viz. that it represents an *open Bible*, first given to the world at the Reformation. It is contrary to every canon of interpretation of the Apocalyptic symbols, to say that a *book* is the symbol of a *book*. Nor will this idea consist with the sequel. John was commanded to take the book out of the angel's hand, and eat it. When he had done so, he found it sweet in the mouth, but bitter in the belly. We cannot see the propriety of applying this to the publication of the Scriptures at the Reformation. No sooner had John digested the

book, than he received a commission to prophesy again. This seems to connect the little book with the predictions that follow, and to lay a ground for the supposition that these predictions formed the little book. It was pleasant to know the events contained in this book, but painful to announce them to the Church, relating as they did to her long prophesying in sackcloth, and to the arduous conflict she should be called to wage with the dragon. We are persuaded that the opinion held concerning the little book by Mede, in which he was followed by Vitringa, and Sir Isaac Newton, and others, is the sound one. That opinion is substantially what we have stated. The little book naturally suggests a larger book, with which it is contrasted. Had it symbolized the Bible, it would have been described simply as a *book*. But the little book (βιβλαρίδιον) in the angel's hand is obviously contrasted with the Lamb's book (βιβλίον). It is represented with great propriety as a little book, because the space of time comprehended in it is much shorter than that included in the other. The

Lamb's book comprehends the whole period from the opening of the first seal till the return of Christ to judgment. The little book comprehends only twelve hundred and sixty years; or, to come nearer the truth, it comprehends only that part of these years which includes the rise and reign of Antichrist; for it leaves off his history when his overthrow commences,—the point where the sealed roll takes it up, to carry it on under the symbol of the vials. The prophecy of the little book is contained, we apprehend, in the eleventh, twelfth, and thirteenth chapters. Without this little book the sequel of the Apocalypse would scarce have been intelligible; for then we should have seen the third woe inflicted, without having had the object on whom that woe fell described. We have already said, that when the western empire was destroyed at the sounding of the fourth trumpet, the scene of judgment was transferred to the eastern world. The fifth trumpet, or first woe trumpet, was sounded, introducing the plague of the locusts, or Saracens. The sixth trumpet, or

second woe trumpet, was next sounded, introducing the plague of the horsemen, or Turks, by whom the eastern empire was destroyed. But during the infliction of these woes in the East, Popery was gradually rising in the West. On IT the third woe was now to be inflicted; therefore is was necessary to retrograde in the symbolic narrative, in order to bring up the history of affairs in the West from the time the western empire had been overthrown. This the little book does. It exhibits the rise of Antichrist, and his gradual ascent to universal dominion. Once, again, and a third time, are we told the story of that eventful period: first, in the witnesses who prophesy in sackcloth, are slain, and rise again; next, in the woman clothed with the sun, persecuted by a dragon, and obliged to flee into the wilderness; and yet again, in the history of the beast of the sea and the beast of the earth; which last grew to such a height of power, and waxed so self-willed and imperious, that he would permit no one to buy or sell who did not wear his mark in his forehead or in his right hand.

Thus the prophecy is thrice given, and each time under different imagery; because God had established the thing, and would surely bring it to pass; and also, that opportunity might be given minutely to paint Antichrist in his character and actings, in order that the Church might know him when he appeared. Such, then, is the subject of the little book. It supplies the history of some most important events which took place during the sounding of the fifth and sixth trumpets,—that is, from the close of the fifth to the beginning of the sixteenth century,—and the knowledge of which is essential to the right understanding of the closing acts in the great Apocalyptic drama. The main objection of Mr Elliot to this interpretation is, that had the little book been prophetical, it would have been represented as closed, like the Lamb's book, and opened gradually as the other was. We do not think that there is much force in this. The true answer to it we apprehend to be, that the main idea set forth in the unrolling of the sealed book was, not that its contents related

to the future, but that the whole administration of Providence was in the hands of Christ. The act of opening the seals exhibits Christ, not as a prophet, but as He to whom it belongs to execute the purposes of God. It was unnecessary to exhibit symbolically this truth over again; and therefore the little book is represented as open, just as the roll given to Ezekiel by the river Chebar, from which this part of the imagery of the Apocalypse is undoubtedly taken, was spread before him, although it contained the predictions he was to deliver to the house of Israel, and thus related to the future. Whether sealed or open, the disclosure of its contents could proceed only from Him who reveals secret things to his servants.

"He set his right foot upon the sea, and his left foot on the earth." A striking representation this of his universal dominion as Mediator. Mr Elliot, and others, who make this angel the symbol of the Reformation,—a most anomalous interpretation, we cannot help thinking,—interpret this *sea*, on which the right foot

of the angel rested, as meaning Britain, and those maritime parts of the Continent—Holland, Denmark, Sweden—where the influence of the Reformation was most felt; and the *earth*, on which the angel placed his left foot, as denoting the more inland parts of the Continent, where the effects of the Reformation were less permanent. But this is to violate a most imperative law in symbolic interpretation, according to which the sea cannot mean the sea, but something else; nor the earth the earth, but some other thing. Having framed a symbolic alphabet, we must adhere to it throughout, and not give to the same character one meaning in one passage, and another meaning in another passage. In this way we might make anything of the Apocalypse, or rather, we should make nothing of it. The sea is the symbol of nations, particularly in a state of excitement, and therefore may be here taken to denote secular society. The earth is society in its more settled state; but being that out of which the Papacy arose, it is sometimes put elliptically to denote the Papacy, and

may be here taken to mean ecclesiastical society. As the world is composed of sea and dry land, so society is made up of secular and ecclesiastical. Christ is here seen standing on both,—on the sea and the earth of the anti-christian system,—denoting his power over both civil and ecclesiastical society. He had his foot on the nations, and he had it planted, too, on Antichrist; and notwithstanding that for a long period he appeared to practise and prosper against God, Christ was all the while subserving his own purposes by him; and when these were accomplished, he trod him into the dust.

"And cried with a loud voice, as when a lion roareth." By the voice of Christ is meant the dispensations of his providence. By these He speaks to the world. His voice was loud, majestic, terrible, as when a lion roareth. The world resounded and shook, as does the wilderness when the lion roars; and its tribes became mute with terror. This denotes the awful character of those events He was now to introduce, and by which He was to rebuke the

nations for their sin, and proclaim his power and justice. "And when he had cried, seven thunders uttered their voices,"—(Αι επτα βρονται), *the* seven thunders, not simply seven thunders. Various, and in some cases very extraordinary, interpretations have been given of this symbol. The "seven thunders," says Vitringa, mean the "seven crusades;" and John was commanded, he tells us, to pass over in silence what they uttered, because "Nec dignæ erant quæ prolixius exponerentur." The explanation of Mr Elliot is scarcely more satisfactory to our mind. These seven thunders symbolize, according to him, the excommunications which the Pope launched against the reformers; and he rests not a little stress upon the fact, as a vindication of his theory, that the papal bulls, in common phrase, are denominated *thunders*, and emanate from the seven hills. The fault of this exposition appears to us to lie in its being too ingenious. Mr Elliot builds also a good deal upon the circumstance of the definite article being employed,—"*the* seven thunders." We submit that this bears with much greater force

against than *for* his theory. Had the papal thunders been here symbolized, it is probable that the definite article would have been omitted, seeing they are never introduced before or after in the Apocalypse. Besides, the rise of the beast had not yet been shown; and it is contrary to all propriety to introduce his thunders or roarings before he himself had received existence. What, then, are we to understand by the seven thunders, and the command given to John to seal up what they uttered? Let us follow the leadings of the figure. The angel speaks with a loud voice, as when a lion roareth; and the seven thunders are the re-echo of the angel's voice. Similar in character to the original sound must be the reverberations. The voice denoted the awful events of the coming dispensation, especially those that were to bring about "the consummation;" and so must the seven thunders which were awakened by that voice. They relate, we are strongly persuaded, to the plagues that were to constitute the third woe,—the judgments by which the ruin of the Papacy was to be accomplished. If so, they

are the same as the plagues of the seven vials, with which they correspond in point of number; and the words of the angel that follow give ground to conclude that they correspond with the vials in point of time also; that, in fact, both relate to the same events. Why, then, was it said to John, "Seal up those things which the seven thunders uttered, and write them not?" Obviously because the events they announced were to be afterwards revealed to him in symbol under the seventh trumpet. They were sealed up now, because John had first to be shown the rise and reign of that terrible power on which the plagues which the thunders announced were to be inflicted. It would have violated the proprieties of the Apocalyptic drama to write the DOOM before the OBJECT of that doom had arisen. These disclosures were to be introduced at their proper place in the Apocalypse, with this difference, that whereas the thunders described,—most probably without any figure or metaphor,—the judgments by which Antichrist was to be overthrown, the revelation afterwards made of

these things was given in symbolical language. If this be the right interpretation,—which we are persuaded it is,—then, although the things that were uttered by the seven thunders were sealed up at that time, they are now in course of being revealed. The days in which we live are the days of the voice of the seventh angel; and the events of Providence are now publishing to all men what it was unlawful then for the pen of the apostle to write; and when the hour of Antichrist's overthrow shall have arrived, we shall know more fully still what these seven thunders uttered.

THE OATH OF THE ANGEL.

THE grandeur of the vision is heightened by the awfully solemn act which the august being, who stood with one foot planted on the sea and the other on the earth, now proceeded with great impressiveness to perform. "And the angel which I saw stand upon the earth and upon the sea lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer." Every one qualified to consult the original will at once admit that our translation does not give the precise import of the angel's oath,—χρόνος οὐκετι ἔσται,—literally, "The time shall not be yet." The angel refers plainly to the time when some

event, important in itself, and anxiously desired and expected by John, as representative of the Church, should happen, and of which the angel had just spoken, and been answered by the thunders which had disclosed the particulars of that great event. When, then, shall it be? "But," continues the angel, "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to his servants the prophets." That it was some joyful event, to the Church at least, whatever its aspect to the world, is undoubted, from the term which the angel employs when speaking about it, —(ευηγγελισε),—the same word which is employed to denote the preaching of the gospel. It had been declared as *good news*. We learn farther from the angel's oath, that the event had ere now been foretold. It had been declared,—preached as good news,—to the prophets. To which of the prophets? Is there any of them to whom we find a revelation made, —a revelation on oath,—of the consummation, or the finishing of some grand epoch in God's

government of the world? We find such a revelation made to Daniel, conveyed in terms and accompanied with imagery so very nearly identical with those of the vision before us, that we can have no doubt the allusion is to that prophet. In the last chapter of Daniel's prophecy we find a time of trouble spoken of, "such as never was since there was a nation, even to that same time." But Michael should stand up, and Daniel's people should be delivered,—"every one that should be found written in the book." In the hearing of Daniel, one made enquiry at "the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever, that it shall be for a time, times, and an half; and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished." The epoch, which was to bear a complex character, in as much as it was to be a period of unex-

ampled trouble, and of deliverance equally unexampled, was then far distant: accordingly Daniel was told, "the words are closed up and sealed till the time of the end."

The vision of Daniel helps us to interpret that of John. In the words we have quoted, there is a reference made to a noted period in the Apocalypse,—"a time, times, and an half," *i. e.* a year, two years, and half a year; *i. e.* twelve hundred and sixty prophetic days, or years. The period, we say, is a strongly marked one in the Apocalypse, seeing it embraces the reign of Antichrist. At the end of that period all these wonders of judgment and deliverance are to happen. This enables us to determine what is here meant by the mystery of God, which shall be finished in the days of the voice of the seventh angel. It also goes a great way to determine with certainty what the things were which the seven thunders uttered, but which John was forbidden to write. Seeing we are informed in Daniel that they were to take place at the close of the twelve hundred and sixty days, we infer that they were the

seven last plagues, by which Antichrist was to be slowly consumed, and at length suddenly and fearfully destroyed. The history of the "little book" begins after the sounding of the fourth trumpet; from which period, speaking generally, we date the rise of Antichrist. The oath of the angel, touching the finishing of the mystery of God in his destruction, bore that it should not be yet. A full millennium had to intervene, —from the fifth to the sixteenth century: not sooner should Antichrist reach his meridian. But having attained the height of his power, the seventh angel should sound; and then, as sure as God possessed almighty power and eternal being, Antichrist should be destroyed. There was a high propriety in the angel's appeal to these two attributes of the Divine character. No power less than that which made the heavens and the earth could destroy so consolidated a system as the Papacy; and He only that liveth for ever could carry on through successive ages, that series of events by which Antichrist should eventually be brought down. Nor was the propriety less of terming this great

event the finishing of the mystery of God. We know not how long God's providence over the world, in its present state, shall last; but we know this,—that the *mystery* of providence,—that part of providence which, from the intricacies and perplexities with which it has abounded, has been a mystery to the wisest,—shall come to a close when Antichrist falls. It is long since it was revealed to Daniel that there should be four grand epochs in the history of the world, marked off by the rise and fall of four great monarchies; that these should be preparatory to the kingdom of Christ; and that as soon as the fourth and last of these monarchies had fallen, that kingdom should be set up. The fall of the last monarchy was to form the completion of the scheme,—the winding up of the drama; and when finished, the admirable wisdom with which its plan had been arranged should be seen, and all the mystery in which, to human penetration, it had been shrouded during its progress, should be removed. This long-predicted and much-desired event should hap-

pen, John was assured by the angel on oath, during the days of the voice of the seventh angel. Not longer was the patience of the Church to be tried; and not longer should Satan be permitted, by the instrumentality of his agents, to deceive and destroy the nations. The seventh trumpet should sound the world's jubilee,—the day of vengeance and the year of the redeemed. The idea that it is the day of judgment that is here announced is inadmissible; but in respect that the scenes by which the close of this part of God's providence shall be signalized will be second in importance and terror only to those scenes amid which time itself shall close, they are depicted by imagery taken from the last judgment. This period will be a harbinger of the day of judgment,—in reality a judgment-day to the world. Accordingly, it is predicted, both in Daniel, and elsewhere in the Apocalypse, that then the dead shall be raised; that is, those whom Antichrist has slain shall stand up,—not in their persons, but in their cause,—that *their* inno-

cence may be published, and *his* iniquity proclaimed, before he is cast into the lake that burns with fire and brimestone.

The vision ends with an intimation to John to receive the book from the angel, and eat it. He did so; "and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter." To eat the book denoted the exercise of his mind respecting it. To understand a matter at once important and profound is pleasant,—sweet as honey; but, alas! the book contained heavy tidings to the Church: it announced a period of twelve hundred and sixty years of sorrow to her, and of triumph to her foes: "and as soon as I had eaten *(understood)* it, my belly was bitter." Once more was the voice of prophecy to be heard in the world before it should become silent for ever. "Thou must prophecy again before many peoples, and nations, and tongues, and kings." John was the last of the prophets, and this was the last prophecy. It respected the Church's last enemy; and as soon as this prediction should be published, the volume of prophecy would be

closed. John was not in person to publish these sayings to the world. He was a prisoner in Patmos, kept there by the tyrant who now governed the world. But though he had been permitted that very day to leave the shores of the lonely isle, he was too full of years and sufferings to journey through the countries, and proclaim what was now made known to him. He was soon by death to rejoin in glory that Lord whose chosen and best beloved companion he had been during his humiliation on earth. But being inspired to write the visions of Patmos, he is prophesying to this hour before peoples and nations. And by the Church he has ever been held to be one of the greatest of those prophets which, though dead, yet speak unto her.

How infallibly certain is it that Popery shall be brought down! God has not only promised, not only prophesied, but sworn, to overthrow it. At the commencement of that grand scheme of Providence which embraces the four monarchies, the angel who stands upon the sea and the earth lifted up his hand to heaven, and

sware by Him that liveth for ever and ever, that after a time, times, and an half, it should come to an end. At the commencement of the fourth and last monarchy, the same oath was repeated in the same solemn manner. The oath of the angel must be fulfilled, oppose it whoso list. Nor is God slack concerning his oath. Our impatience often provokes us to think that the vision tarries,—that events pass slowly over the stage of time. We measure the duration they occupy by our own little span. We are like one viewing the motions of the great bodies of the firmament at the distance of the earth, to whom they seem to creep slowly across the sky, whilst, were he nearer, he would be dazzled by the rapidity and irresistible force with which they move onward. So would we judge of the events of Providence, were we to measure their progress by the standard here set up by the angel, —God's eternity. Twelve hundred and sixty prophetic days have been allotted to Antichrist. To that term not a day, not an hour, shall be added. When it expires his knell will be rung, and a universe shall shout over his fall.

THE MEASURING OF THE TEMPLE.

JOHN having digested the contents of the book, and received the command again to prophesy, now addresses himself to his task. Like Ezekiel, who, after he had eaten the open roll, and had been commanded to prophesy to the house of Israel, began to do so by signs, John enters on his prophetic mission by the exhibition of signs. He measures the temple and its worshippers,—an act which bears on the face of it that a great apostacy among the members of the visible Church was now to take place, of which the measuring of the temple was at once the preparation and the prediction. Chap. xi. 1, "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and

them that worship therein." "There was given me a reed" (καλαμος). The καλαμος or reed was used in three ways among the Jews,—as a walking-staff, as a measuring rod, and as a pen. Its size varied according to its use. To show in which of these senses the καλαμος or reed is here to be taken, it is added, that it was "like unto a rod." It was a measuring reed, then, that was now given to John. "And the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it *not*." Not to the literal temple on Zion, obviously, was John to apply his measuring rod, for that "holy and beautiful house" where his fathers worshipped, long before the period referred to in this vision, was to be levelled with the ground, and the Roman ploughshare drawn over it, if, indeed, it had not been so already. It is the Christian Church that is here meant, described by imagery borrowed from the hill of Zion. As there is so obvious a reference here to the plan and arrangements of the ancient Jewish temple, it

becomes necessary, in order to the clear apprehension of what John now did, and the precise significancy of the act, to describe briefly the arrangements of the ancient temple. The sacred buildings occupied the summit of the hill. In the centre was a noble and spacious edifice, divided into two chambers. This formed strictly the temple. The innermost chamber was the holy of holies: it contained the ark of the covenant, overshadowed by the cherubim, between whom dwelt the cloud of glory,—the symbol of Jehovah's presence. Into this awful chamber there entered no one save the high priest, and even he only once in the year. The second or outer chamber was named the sanctuary, and contained the altar of burnt-offering and the altar of incense. The priests only, and such of the people as had sacrifices to offer, were permitted to enter here. Then running round the temple, and immediately adjoining it, was the inner court, the appointed place of assembling for the Israelites. Beyond the court of the Israelites was another,—the outer court; a spacious area, which covered the entire sum-

mit of the mount, and was designed for the accommodation of proselytes to the Jewish religion, and hence was termed sometimes the court of the proselytes.

Such were the arrangements of the Jewish temple, which evidently formed the model of that which stood before John in the Apocalyptic visions. There was first the sacred edifice, consisting of two chambers; then, running round it, in an oblong form, was the court of the Israelites; and running round that again, was the court of the Gentiles. John was commanded to measure the temple of God, and the altar, and them that worship therein. It is not said whether the court of the Israelites was to be included or left out in the measurements of John. Mr Elliot thinks it was included; for this reason, that John was commanded to measure the "altar, and them that worship therein;" and he believes this implies the altar court, by which we understand him to mean what is commonly termed the inner court. It does not necessarily mean this; and we think a more natural interpretation of this clause is,

that it refers to the chamber in which the altar stood, and to those who worshipped in that chamber, consisting of the priests, and of those of the people who had sacrifices and offerings to present. We are of opinion, therefore, that the whole area outside the temple-building was left out; the court where the ordinary worshippers assembled, as well as the more spacious court of the Gentiles. This last, it is certain, was left out; for it is particularly commanded to be so, and a reason assigned: "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." Nothing, in our view, was included but the temple, and those who worshipped beside the altar within the first vail. But it is of importance to inquire what the action symbolized. Sometimes the measuring rod is employed to denote construction, as in the case of Ezekiel (chap. xl. 3 *et seq.*), where the angel uses his measuring reed to mete out the proportions of a new temple to be erected. Sometimes it is the symbol of destruction. In

2 Kings, xxi. 13, and elsewhere, it is so used; a part was to be preserved, and a part was to be destroyed. It is plain that here the measuring reed is used in a sense somewhat analogous to its last-mentioned meaning. That it was not used for the purpose of construction, as Mr Elliot supposes, is very evident; for the temple measured was already built, and standing before John: but it was used for the purpose of dividing between what of that temple was to be kept holy, and what was to be accounted profane. That this was the design of the measuring is certain, from the reason assigned for leaving the outer court unmeasured: "for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." The action gave warning that a great apostacy was to take place, and that the limits of the true Church were now to be greatly curtailed. Unless we mistake, John now predicts in symbol what Paul had already foretold in plain language. We find him saying, in 2 Thessalonians, ii. 3 *et seq.* "Let no man deceive you by any means: for

that day [the day of Christ] shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself as God." This passage, we are persuaded, is the key to the right interpretation of the measuring of the temple. The vision is evidently placed at the commencement of the forty-two months; for why was the temple measured, but that its inviolability might be secured during the time,—the forty-two months,—that the outer court should be trodden under foot of the Gentiles? And if we consult the history of the period referred to, we find that there was indeed a great "falling away." During the fifth century the Church underwent a great change for the worse in her doctrine and worship, and, of course, also in her practice. The great body of her members were grossly ignorant, and her clergy wallowed in wealth and luxury. Magnificent churches were erected, in which ministers officiated attired in rich-

ly decorated vestments. True piety lay buried under a load of pompous rituals, and burdensome and superstitious ceremonies. Pilgrimages began to be made to the tombs of martyrs, where tapers were kept burning at midday. Miracles were wrought by the efficacy of relics; the saints and the Virgin were invocated; and, amongst other pernicious inventions, fatal to morality as well as to religion, the confessional was introduced; and the pagan doctrine of the purification of departed souls by fire was more amply explained and confirmed in this century than it had previously been. The grand doctrines of Christianity were lost, especially those pertaining to the great atonement and the one Mediator. The true temple, which God had pitched, and not man, was abandoned: the true altar was forsaken,—not, indeed, entirely,—a few there were whom the growing corruptions and superstitions had not carried away. These now formed the true church,—they were the altar worshippers; but they formed no greater a proportion to the mul-

titudes which filled the courts without,—Christians in name, heathens in reality,—than did the priests at the altar of old to the assembled congregation of Israel that thronged the courts without. Thus the great apostacy rose, whose swelling tide lifted the "Son of Perdition" to his lofty seat in the temple of God, where through successive ages he showed himself as God, by arrogating the powers and assuming the names and attributes of God. In Vitringa's exposition of the passage we, on the whole, thoroughly concur. "The interior temple," says he, "means true Christians; the exterior, false Christians, heretics, &c.; the altar means Christ; measuring the temple and worshippers is scrutinizing the character of Christians, real or professed; the casting out of the outer court is excommunicating false professors; the heathen who are to tread down the temple and city are Christians in name only (and therefore called heathen), who are to form an external Church, and have dominion over it, suppressing at the same time

the true worshippers of God, until at last God shall exclude them from even the external pale of his Church."

The Gentiles were not merely to possess the court which was without the temple: they were to tread under foot the holy city. Jerusalem is here used as the symbol of the Christian Church. The term "treading under foot" denotes the subjection in which the Church would be held, and the indignities with which she should be treated. Like Jerusalem when taken by the Chaldeans, or rather like the same city when its site was ploughed by the Romans, its walls broken down, its stately palaces demolished, and the foe walking in triumph over the ruins, so the Church of God was to exhibit, during this long and calamitous period, a spectacle of desolation. Her rights and privileges were to be taken from her; her ordinances were to be profaned; her Head was to be insulted; and her members persecuted and slain. These oppressions she should suffer for forty-two months, which is the precise length of time that the witnesses were to prophesy in sack-

cloth; the only difference being, that the period of the witnesses is given in *days;* that of the treading under foot of the outer court by the Gentiles, in *months.* This to our mind is completely satisfactory that the profanation of the outer court and the prophesying of the witnesses were to be contemporaneous; and that it is the same event that is prefigured by both symbols,—the apostacy of the heathenish and persecuting Church of Rome, and the indignities and oppressions to be endured by the true Church during the continuance of that apostacy.

We cannot but admire the appropriateness of the symbols, and the exact and lively picture which they exhibit of the leading events of the grand apostacy. John receives a measuring reed; the angel commands him to rise and measure the temple. He does so. On the authority of his Divine commission, and in the application of a Divine rule, he draws a line of separation between the pure and holy worshippers at the altar, and the unclean and idolatrous multitude in the outer court. We be-

hold Christendom divided into two ecclesiastical confederacies, vastly dissimilar in point of numbers, as well as in point of character. During one period of the forty-two prophetic months we behold the one company grown so small, that the inaccessible cliffs and caves of the Piedmontese Alps sufficed for their dwelling; and, though driven by the rage of man to dwell here, beloved of God, and enjoying access to Him through the one Intercessor,—kings and priests unto God; while the other company was so numerous, that the wide plains and populous cities of the rest of Europe could scarce contain them. John, in measuring the temple, acted, we have said, on a Divine commission, and by the application of a Divine rule; plainly though symbolically teaching us, that every thing about the Church,—her government, her worship, the admission of her members,—is to be regulated by the Word of God. Civil rulers have sometimes arrogated the power of making laws for her, and of saying who were to be admitted and who excluded from her offices and privileges. The self-righteous pride and

the superstition of men have led them to invent pompous rites and burdensome ceremonies; but when brought to the test of Scripture,—the rule which Christ has put into the hands of his servants, for the purpose of regulating the affairs of his house on earth,—they are discovered to be unwarranted and superstitious; they must be discarded; and such as persist in the observance of them must be cast out of the Church as profane.

It is at this part of Mr Elliot's great work that its main blemish occurs. Nothing could be more anomalous, inconsistent, and fanciful, than his interpretation of this whole vision, and especially of that part of it which relates to the measuring of the temple. The time when the temple is measured, according to Mr Elliot, is the era of the Reformation. The *measuring* signifies, he tells us, the regular constitution of the Reformed Church by Luther and his brother reforming ministers, who recognised as belonging to it those only who held the cardinal doctrine of the Christian faith,—"justification by the alone efficacy of Christ's pro-

pitiatory sacrifice, and through Christ's alone mediatorship." The rod (ῥάβδος) given to John wherewith to measure the temple, intimates, says Mr Elliot, "that in order to these important acts, a certain *ecclesiastical authority* would be officially given them; it being said, 'There was given me a reed *like unto a rod*,' with which to measure; and both the more usual Scripture use of the word *rod*, and the fact of this use being here absolutely necessary, in order to the words having any force at all (for what could be the use of resembling the measuring reed to a simple stick or staff?) indicating that that same official rod was intended by the word which was the badge of *ecclesiastical* or *civil authority*." Our readers will scarce gather from this passage the precise meaning which Mr Elliot attaches to the symbol of the (ῥάβδος) rod. He speaks vaguely about it throughout. He nowhere distinctly tells us whether we ought to understand the rod as symbolizing civil power, or ecclesiastical power, or a mixed exercise of the two; or whether this power is exercised directly by civil rulers, or mediately

by ecclesiastical rulers, that is, in the way of borrowing their authority for re-constituting the Church from the civil powers. Mr Elliot's meaning must be gleaned, obscurely at the best, from a collation of passages scattered throughout this part of his work. It will be admitted, we think, that we state his meaning fairly when we say, that he makes the symbol of the *rod* to carry the royal supremacy in matters ecclesiastical; and on the symbol so interpreted he founds the grave inference that the royal supremacy is lawful, and tenders an admonition to those who impugn it, and object to the constitution of the Church of England as Erastian. "The Apocalyptic prophecy," he says, "seems to have pronounced distinctly against them, representing, as it does, the original constitution of the Lutheran and Anglican Reformed Churches on that very principle, not as any act of sinful Erastianism, but as Christ's own doing, and so with the stamp of his approbation on it."

The fallacy of this interpretation, in which an attempt is made to graft Erastianism on

the Apocalypse, has been ably exposed by Dr Candlish. We refer those who may wish to see his argument at length, to his "Four Letters." Dr Candlish accepts Mr Elliot's interpretation of the vision; he grants that he is right as regards the time and the leading event symbolized, namely, the re-constitution of the Reformed Church. He joins issue with him only on his interpretation of the *rod*, denying both the meaning assigned to the symbol, and the historical application of it. He asks justly, "Whether does ῥαβδος ('the rod') signify ecclesiastical or civil authority? or does it stand for both together, or for either indifferently? If it be ecclesiastical authority that is meant, then from whom is it derived, and by whom is it exercised? John says, 'There was given to me a reed like unto a rod, and the angel stood, saying, Arise and measure.' I presume you will not deny that the 'reed like unto a rod' is given into John's own hands, immediately by the angel himself, 'standing upon the sea and upon the earth,'—the angel of the covenant,—just as the little open book was, in

the preceding part of the vision. There is not a hint here of any third party coming in between John and the angel, who is Christ himself. On the other hand, does the 'reed like unto a rod' signify civil authority, as applied to the regulation of ecclesiastical affairs? Then, again I ask, Who is the person wielding it? John, and John alone. And from whom does he receive it? Is it not directly from the angel?"

Thus there is nothing in the symbol to countenance Mr Elliot's interpretation, but everything to countenance a very opposite interpretation. The authority proceeded from the Head of the Church; it was exercised by a minister of Christ; and there is literally nothing to connect it, either in its nature or in its exercise, with the civil powers; and therefore the interpretation that so connects it, being inconsistent with the constitution of the Church and the nature of spiritual authority, as revealed in the New Testament, is to be rejected.

But a more searching examination of the

context than Dr Candlish's space permitted, or the necessity of proving his point required, would have led him, we think, to adopt a still broader ground of objection to the interpretation of the (ῥαβδος) *rod*, presented in the "Horæ Apocalypticæ." There are valid grounds for setting aside Mr Elliot's whole interpretation of the vision of the fifteenth chapter and the first two verses of the sixteenth. It can be shown almost to demonstration, that the measuring of the temple must refer to a period greatly prior to the Reformation, when the ministers of Christ had no connection with the civil authority, and derived no aid from it. Why was the temple measured, and the outer court cast out? Plainly that it might be trodden under foot of the Gentiles. Does not this warrant the inference that the profanation of the outer court dates from the *measuring?* And how long was it to continue? Forty and two prophetic months. How, then, can Mr Elliot avoid the conclusion, that if his interpretation, according to which the symbol of the *measuring* was fulfilled in the re-constitu-

tion of the Church by Luther, be correct, there must from that period be forty-two prophetic months,—twelve hundred and sixty years,—during which the profanations of Antichrist are to be continued. Is it not much more natural to suppose, that as the period of the profanation of the outer court, and that of the prophesying of the witnesses, are precisely of the same length, the two are contemporaneous; the more especially that the two events seem the counterparts of one another,—the triumph of Antichrist and the humiliation of the true Church? It might also be asked, Was there no separation between the true and the false Church till Luther's days? Yes. The distinction between Rome and the true worshippers of the Lamb was in many respects much greater before than after the Reformation. But it is said that the Church of Rome was publicly pronounced to be idolatrous, to be Antichrist, by the Reformers,—that it was "cast out." But was she not Antichrist till seen to be so? Did the Gentiles not tread under foot the outer court till Luther pro-

claimed the fact? Or rather, did not the faithful remnant preserved all along, by their separation from her and withdrawal from her communion, and by the testimony that they bore against her, which Mr Elliot tells us was pointed against all her errors, "cast her out," as really as Luther did? In fine, it may be asked why, seeing the vision has obvious reference to a great apostacy, it should be viewed as referring, not to the time when the great antichristian apostacy arose, but to the time when that apostacy began to be healed, and the limits of the Church to be again enlarged. Mr Elliot's theory is open to all these objections, to which no satisfactory answers that we know of either have been or can be given.

As regards the vision of the tenth chapter,—that of the mighty angel, who appeared veiled in a cloud, with a rainbow on his head, a little book in his hand, and who stood with his right foot on the sea and his left on the earth, and who, lifting up his hand, swore by Him that liveth for ever and ever, that in the days of the voice of the seventh angel the mystery of God

should be finished, as had been declared by the prophets,—we dissent altogether from the interpretation that makes the vision the prefiguration of the Reformation: first, because the Apocalyptic history had not yet come up to the great subject of Popery; and it is exceedingly improbable that the symmetry of the Apocalyptic plan would be so far violated, and the laws of dramatic arrangement so far infringed, as that the Reformation from Popery should be exhibited before Popery itself had been exhibited: second, because the interpretation given to the subordinate symbols in the vision, in order to suit the theory, is fanciful, in some instances incongruous, and generally such as violates the first principles of symbolic interpretation. A person,—Christ,—is made to symbolize an event,—the Reformation. This is incongruous. The little book is held to be the symbol of the Bible, the sea the symbol of the sea, and the earth the symbol of the earth. This is inadmissible; for it is plain that if they are symbols, as is admitted, they cannot be symbols of themselves. The main interpretation is

inconsistent with the order of the Apocalypse, and the subordinate interpretations are inconsistent with the laws of Apocalyptic exposition.

We think the interpretation we have given agrees better with regularity of plan in the Apocalyptic drama, and with the uniformity of its symbols. The series of events in the West had been brought down till the fall of the Roman kingdom. In the East they had been brought still farther down,—even to the subversion of the eastern empire by the Turks in the end of the fifteenth century. The Apocalyptic history now returns to the West, and resumes the narrative of events at the point where it had been interrupted. This point forms a grand epoch in the Apocalypse, as it did in the history of the world; for now the Man of Sin was to be revealed. A dark night therefore was at hand,—darker than any that had overtaken the world hitherto, and bringing with it to the Church sorer trials and more protracted sufferings than any she had ever

passed through. At this crisis of the drama the great Administrator of it appears before John. He is seen encompassed with all the glorious symbols of universal dominion, almighty power, absolute unchangeableness, and covenant faithfulness. He comes to comfort his Church, by giving her something to think of during the trials of her protracted night. He comes to bid her be of good cheer; that, this last trial over, all would be over; and, to show that the mystery of Providence was now drawing to a close, and that it should assuredly be finished in the destruction of that enemy who was now on the eve of being revealed, he renews the oath which had been sworn in the hearing of Daniel, at the beginning of that course of mystery, so long before. He comes to deliver his last prophecy to the Church, and to commission his last prophet to the nations. What a seasonable appearance! How like to his last interview with his disciples before his first departure! The language of this manifestation was in effect the same as that which

fell from his blessed lips on that memorable occasion: "A little while and ye shall not see me. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. I will see you again, and your heart shall rejoice, and your joy no man taketh from you." The cloud was again to receive Him out of their sight. It was expedient that He should go away. He had not yet brought to a close that wonderful series of glorious dispensations which should introduce the final triumph and universal establishment of his Church. But the end was nigh. One other dispensation, more full of terror to his enemies, of mercy to his friends, and of mystery to both, than any that had preceded it; and then, O what a blessed realization of what Daniel had seen in the night-visions!—"One like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion,

and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

THE TWO WITNESSES.

PLANTED by apostles, and watered by the labours of evangelists and pastors, Christianity grew and spread widely in the Gentile world. The legions from the banks of the Tiber gained victories less illustrious than those of the fishermen from the shores of Gennesareth, and the dominion of Cæsar was less extensive than that of Christ. The nations inhabiting from India on the east to Britain on the west received the gospel. There were few places throughout this extensive tract where Christian congregations were not formed. The name of Jesus was known even on the frontier of China. Scattered throughout the Continent of India, as well as in the islands of its Archipelago, were numerous companies of disciples. The gospel had been planted, too, in those lands which were

the birthplace of the human family; and it flourished upon the ruins of the Babylonian and Medo-Persian monarchies. The deserts of the sons of Ishmael, from the boundary of which the arms of Greece and Rome had recoiled, were subjugated by the cross. Amid the mouldering temples of Egyptian mythology arose places for Christian worship. The gospel spread throughout Asia Minor, and its superstition and licentiousness were restrained; it entered Greece, and its philosophy grew into disrepute; it was carried to Rome, and its idols were dethroned. From Rome it spread northward, taming the fierceness and enlightening the darkness of barbarous nations: so goodly were the limits of the Church,—so vast the territory she occupied. During these ages innumerable souls were converted, and passed to glory. The righteousness of Zion had gone forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles had seen her righteousness, and all kings her glory, and she was called by a new name, which the mouth of the Lord had named. But the faith which had been

spread over so many lands, and received the homage of so numerous nations, was now to recede from its ancient limits, leaving the space it had filled covered once more with heathenism, under the name of Christianity. What a fearful fulfilment of the Apocalyptic prophecy given in the measuring of the temple, and the altar-worshippers, and the casting out of the outer court, that it might be trodden under foot of the Gentiles! The enquiry which must have immediately suggested itself to the mind of John, when the fate of the outer court was disclosed to him, could only be this: Will the apostacy be universal? Shall none be spared, to offer true worship and bear faithful witness for God in these evil times? Already John's anxiety on this point had been set at rest; for in virtue of the same commission by which he had cast out the outer court, he had included the temple, with the select company that ministered at the altar. But the angel now proceeds to communicate fuller particulars. Under the history of the witnesses,—for, while taken in connection with the temple they are priests,

taken in connection with an apostate world they are witnesses,—a succinct and clear account is given of the struggle which the followers of the Lamb should be called to maintain, during the forty-two months, with an ungodly and antichristian world; the persecutions that should befall them in the maintenance of their testimony; their almost total suppression, together with the truth to which they had testified; their sudden and miraculous revival at the very moment that their enemies were rejoicing on account of their death; and their public assumption to a state of dignity and power. Thus we have the leading events of the twelve hundred and sixty days epitomised in the history of the witnesses, presented in figures comparatively plain, that the more highly-wrought symbolical prefigurations that were to come after might be the more easy of interpretation.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth." God left not the old pagan apos-

tacy without a witness, neither should He leave the antichristian apostacy without a witness. "I will give unto my two witnesses," for so runs the original. The question is, what shall be given? The implied answer of our translation is, we think, the right one,—"Power." The power is spiritual; power to perceive the truth, and reject the errors by which so many were to be misled; power to cleave to the truth, and resist the temptations before which the majority were to fall; power to proclaim the truth, and, by doing so, to convert others who might stand in their room and maintain their testimony when they should be called away, so that the line of witnesses should not be cut off, but run continuously on till better times should come. Individually they would be removed by death or persecution, but as a body the witnesses should be inviolable.

Their work is next defined: "They shall prophesy." Prophesying means here, as in many other passages of the New Testament, every kind of preaching by Divine aid. The prophesying of the witnesses was not to consist in

the revelation of new truths, but in condemning the world for its defection from old ones. They were to receive and profess the whole body of doctrine revealed by Christ and his apostles, and in doing so they should testify against the Romish apostacy. Hence the name given to them,—"Witnesses." The name is borrowed from the Old Testament: "Ye are my witnesses," said God to the ancient Israel. The honourable office of Israel,—as a nation to whom had been committed the sacred oracles. —was to stand before the other nations of the earth, and testify to the fact that Jehovah was the one true God, and that they were no gods that were made by men's hands. The same honourable office was to be assigned to the little company before us. They were to stand before the antichristian nations, and testify to the fact that Christ was the one only Intercessor. As God termed the ancient Israelites "my witnesses" because they witnessed for the supremacy of God the Father, in opposition to the heathen deities, so here the angel, that is, Christ, calls these men "my witnesses," because

they were to witness in behalf of the supremacy of God the Son, in opposition to the antichristian deities; and especially were they to witness for Him as the one Intercessor, in opposition to the numerous intercessors of the Romish Church.

The guise in which they were to discharge their office is specially marked. "They shall prophesy clothed in sackcloth." This is no stroke of colouring, introduced for the mere purpose of deepening the dark picture. It is a most significant symbol. It denotes the deep distress and mourning of the true Church during the whole of that period. It was a thankless office they were to discharge; and often should they receive rough and cruel treatment at the hands of men. At the thought of the Church of God lying waste, and their brethren slain, a continual sorrow should oppress their hearts. Denied all participation in honours and offices,—deprived sometimes of their natural rights,—hated of all men for his namesake, whose witnesses they were,—and banished from society,—they should exhibit the same pic-

ture of mourning as the ancient prophets, of whom it had been recorded, "They wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth."

They were to prophesy clothed in sackcloth many days. The exact number is determined, —twelve hundred and sixty. These are not literal, but symbolical days, and denote years. The question touching the commencement of these days, which determines, of course, their expiration, is one of the most famous in the whole field of Apocalyptic inquiry. Of that we shall speak afterwards. At present we shall merely indicate the principle on which our interpretation of prophetic time proceeds. Scarce any principle is more clearly taught in the Word of God. A day for a year is a mode of symbolic speech which appears to have been in use in very early times. The institution of the Sabbatical year was given in these terms. In Leviticus, xxv. that year is spoken of as if it were one day, and termed the Sabbath of the

land. When a mystic character was given to the prophet Ezekiel, and he was called, as the substitute of the house of Israel, to bear their iniquity, the length of the infliction was determined on this principle,—a day for a year. Chap. v. 5, 6, "I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninty days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie on thy right side, and thou shalt bear the iniquity of the house of Judah forty days." God himself announces the principle on which that arrangement proceeded. "I have appointed thee each day for a year." Like the prophet Ezekiel, these mystic witnesses were substituted for the Church, and called to prophesy, clothed in sackcloth, during as many days as she was afterwards to do for years. We have had experience, moreover, of the truth of this principle. Daniel's prophecy of seventy weeks completely establishes it. Between the decree to restore and rebuild Jerusalem, and the death of the Messiah, seventy weeks were to inter-

vene. In seventy weeks there are four hundred and ninety days. And between the edict of Artaxerxes Longimanus and the death of Christ were four hundred and ninety years. In the prophecy before us, then, we are to substitute years for days. Our authority for doing so is clear. During the long period of twelve hundred and sixty years was the Church to prophesy, that is, she was to testify against the apostacy of Rome doctrinally by professing the opposite truths, and practically by separating from her communion; and she was to prophesy in sackcloth, that is, in the endurance of all the sacrifices and sufferings to which her faithfulness might expose her. During these years no inconsiderable portion of her members should be required to seal their testimony with their blood.

The next question of importance is, Who are the witnesses? This part of the Apocalypse has been the subject of boundless conjecture. These interpretations, incongruous and irrelevant in many instances, we do not stay to enumerate; for it is unnecessary to state

what it would be useless to refute. The character of the witnesses may be determined with certainty from the nature of their work. The matter of their witness-bearing was the TRUTH. The party for whom this testimony was borne was Christ,—"my witnesses." The party against whom it was borne was Antichrist. Whom, in that case, can the witnesses be, but those, in whatever land, who, during the period of Antichrist, professed the truth of Jesus, and testified against the idolatries of Rome? But why only two? "I will give power unto my two witnesses." We prefer the more common, because the more natural explanation. Two witnesses were enough in law to substantiate any fact. "At the mouth of two witnesses shall every word be established." But they were the smallest number that could do so. And therefore, when we are told that TWO witnesses should prophesy, we are given to understand that such a number should be preserved from apostacy as should be competent to condemn the Romish idolators, and leave them without excuse. And when we are told

that only *two* witnesses should prophesy, we are to infer that the number should not be greater than was absolutely requisite to give credibility to their testimony, and to take away all reasonable ground of excuse from the apostate nations. Few will maintain that individuals are intended: two literal men would have been far too few to bear testimony with effect against the apostacy of a world. Organized societies must be meant. It is not persons, but Churches, that constitute the two witnesses. And if we look to the history of the period, we find a small but competent number, both in the East and in the West, who continued all along to testify against the prevailing corruptions. We are disposed to concur in the opinion of Mr Elliot, Mr Faber, and others, that the reference here is to the Eastern and Western Churches. The former has, with great historical research, and with complete success, traced a succession of witnesses in both Churches, from the close of the sixth century till the Reformation. Such of our readers as may wish to have fuller information respecting the two witnesses,

their reduced numbers, and their sore trials during the long period of their prophesying in sackcloth, may consult the "Horæ Apocalypticæ." Speaking of the eastern Christians, and showing their claim to be regarded as one of the two Apocalyptic witnesses, Mr Elliot remarks,—"First, then, in regard both of ministers and congregations, the teachers and the taught, it is notorious that they bore a continuous and unvarying protest against those grosser superstitions of saint-mediatorship, image-worship, and other kinds of idolatry, through which the so-called Christians of the Roman world had degenerated into Gentiles of the outer court; and against which, consequently, witnesses answering to those of the Apocalypse must needs have testified." "Second, though before the eyes of men the self-styled Catholics of the eastern and western Roman world seemed to constitute Christendom,—though they filled, as it were, the whole *visible* temple,—yet did these Paulikians" (the name given to the eastern Christians) "regard and speak of them throughout as those who belonged not to the

Church of Christ, but, being apostates, belonged rather to the *Gentile* or *outer* court. Small as their numbers were, yet they called their assemblies the *Catholic Church*, and said, 'We are Christians, you are Romans.'" "Thirdly, as the Apocalyptic witnesses are said to have observed the *commandments and Word of God*, so the adherence of the Paulikian dissentients to the gospel word, as the alone ground of their faith, subject of their preachings and teachings, and rule of life, is all along marked most strongly." "Fifthly, it is obvious that the *privations* and *sufferings* entailed on them by their profession of faith were such as to make the mourning garb of sackcloth their fit clothing; as also that under them they exhibited a *self-denial*, *unwearied zeal*, *constancy*, *and fortitude*, through life, and unto death, just as if there was some superhuman power sustaining them; even a power such as St John was told of in those words of the Apocalypse, 'I will give *power* to my two witnesses.'"

As regards the witnesses of western origin, who has not heard of the Waldenses? In-

habiting the Cottian Alps, and those deep valleys through which the Rhone rolls, they maintained through successive ages their testimony against the corrupt Churches of Roman Christendom. Mr Elliot has likewise traced their history from the close of the sixth century till the era of the Reformation, not, indeed, without some breaks in the chain, which are not surprising when we take into account the remoteness of their times and the obscurity in which they lived, but still with wonderful continuity. Here, amid these alpine regions, they kept alive the lamp of truth, while darkness covered the rest of Europe. They were renowned for the purity of their faith, the simplicity of their life, and the constancy with which they testified against the Romish doctrines, resisting even unto blood. Europe was then one wide scene of profanation,—covered with idolatrous temples, and polluted with idolatrous practices; but its central mountains, white with eternal snows, which descend upon them from above, and are unsoiled by the foot of man, had been reserved, like the inner temple

when the outer court was cast out, for the worship of the Lamb. With regard to their claim to rank as one of the two Apocalyptic witnesses, we may quote the following passages from Mr Elliot's work :—" With regard to the *doctrine* of the Waldenses, their own writings offer us, of course, the best evidence. In the former" (the Noble Lesson) " written, as it has appeared, within some twenty years of 1170, the following doctrines are drawn out with much simplicity and beauty. The origin of sin in the fall of Adam, its transmission to all men, and the offered redemption from it through the death of Jesus Christ ; the union and co-operation of the three Persons of the blessed Trinity in man's salvation ; the obligation and spirituality of the moral law under the gospel ; the duties of prayer, watchfulness, self-denial, unworldliness, humility, love, as 'the way of Jesus Christ ;' their enforcement by the prospect of death, and judgment, and the world's near ending, by the narrowness, too, of the way of life, and the fewness of those that find it, as also by the hope of coming glory at the judg-

ment and revelation of Jesus Christ;—all these points, I say, of Christian doctrine are drawn out in the Noble Lesson very simply and beautifully. Besides which, we find in it a protest against the Romish system generally, as one of soul-destroying idolatry, against masses for the dead, and therein against the whole doctrine of purgatory, against the system of the confessional, and asserted power of the priesthood to absolve from sin; this last point being insisted on as the most deadly point of heresy; its origin referred to the mercinariness of the priesthood, and their love of money; the iniquity further noticed of the Romish persecutions of good men, and teachers that wished to teach the way of Jesus Christ; and the suspicion half hinted, and apparently formed, that though a *personal Antichrist* might be expected, yet *Popery* itself might very possibly be *one form of Antichrist*. Such is the doctrine of the *Noble Lesson*. In the Treatise of Antichrist we advance to an admirable and direct identification of the *antichristian* system of the *Papacy*, which, though written after the period

we are passing under review,—perhaps in the last quarter of the fourteenth century,—may yet be fairly presumed to exhibit the opinions of the Vaudois of the thirteenth century on the subject; they having embraced, as we know, at the least as early as that period, the view of the Papacy and Roman Church being the very Babylon and harlot of the Apocalypse." The following is an outline of the views held on this subject by the Waldensian Church :—

"That the *Papal* or *Romish* system was that of *Antichrist*, which, from infancy in apostolic times, had grown gradually, by the increase of its constituent parts, to the stature of a full grown man; that its prominent characteristics were, to defraud God of the worship due to Him, rendering it to creatures, whether departed saints, relics, images, or Antichrist, *i.e.* the antichristian body itself; to defraud Christ, by attributing justification and forgiveness to Antichrist's authority and words, to saints' intercessions, to the merit of men's own performances, and to the fire of purgatory; to defraud the Holy Spirit, by attributing regene-

ration and sanctification to the *opus operatum* (I borrow the Fridentine term used afterwards) of the two sacraments; that the origin of this antichristian religion was the covetousness of the priesthood; its tendency to lead men away from Christ; its essence a vain ceremonial; its foundation the false notions of grace and forgiveness."

Such was the noble testimony of the Waldenses; and how nobly they maintained it, history testifies. How marvellous the ways of God! How astonishing his power and faithfulness in preserving his truth in the worst of times! When all the dwellers on the plains and in the cities of the Roman world were bowing the knee, and saying, "Who is like unto the Beast," in the midst of the earth,—in the very centre of Europe,—rose a temple not made with hands, in which the true God was worshipped. In the very midst of their enemies was an asylum found for the witnesses, where they prophesied a thousand two hundred and three-score days, clothed in sackcloth.

AVENGING POWER OF THE WITNESSES.

THE office of the two witnesses is still farther symbolically described. It will not be uninstructive to attend briefly to the more noticeable points in it. Chapter xi. 4,—"These are the two olive-trees, and the two candlesticks standing before the God of the earth." The station of the witnesses was a very dignified one: they stood before the God of the earth. Their office was not less dignified and excellent: they were "the two olive-trees,"—the only repositories of the true oil; they were "the two candlesticks,"—the only dispensers of the true light. Let us consider them first as the two olive-trees. Of all the valuable trees with which Palestine abounded, the most precious was the olive. Not to speak of its

numerous commercial and domestic uses, its oil alone was permitted to be burned in the temple lamps. Seeing this tree was devoted to a sacred use, it may well be used as a symbol of persons in sacred office. It is the pastors of the Church that are intended. There is an evident allusion here to the vision exhibited to Zechariah, at a period of great depression in the history of the Old Testament Church. The prophet was shown a candlestick, all of gold, with seven lamps burning on its branches. Beside the candlestick stood two olive-trees, whose oil flowed into the seven lamps, and kept them alive. The prophet had the vision interpreted to him, and was given to understand that the candlestick was the symbol of the Old Testament Church,—the lamp of Divine truth preserved by God in the midst of heathenism; and that the two olive-trees which supplied that candlestick with oil were "the two anointed ones (sons of oil) that stand by the Lord of the whole earth,"—meaning the prophets and priests who communicated the truth to the Church of old. The same symbols are employ-

ed in the vision of the Apocalyptic witnesses, and, of course, are to receive the same interpretation as in Zechariah's vision. The two candlesticks are plainly the Churches,—the Eastern and Western, we have supposed,—preserved by God's power and mercy during the period of Antichrist. Zechariah saw seven lamps: John, at a former stage of the Apocalypse, had seen seven candlesticks,—the seven Churches of Asia; but now he beheld only two candlesticks. This showed what a dark time it would be: no light in the world but the two candlesticks, struggling to dispel the thick gloom that was to shroud the earth. Yet there they burned throughout the long night, maugre all the efforts of the Man of Sin to extinguish them, till the light of a glorious day returned once more to bless the earth. By the two olive-trees are meant plainly the pastors of these Churches. They conveyed the oil which maintained the brightness of the mystic candlesticks. They performed the same office to these Churches which the prophets and priests performed to the Old Testament Church: they

preached the Word; and they were employed, moreover, in multiplying manuscript copies of the Holy Scriptures; so that they supplied the Church with both the *preached* and the *written* word; answering, according to the ingenious and natural supposition of Vitringa, to the two golden pipes by which the two olive-trees in Zechariah's vision emptied the golden oil out of themselves. Besides its great fruitfulness, the olive possesses this property, that it remains green all winter. So did these mystic trees: they were green during the long winter of the Christian Church. When the storm of temptation arose, and others were overturned, they remained firmly rooted and grounded; when the poisonous wind of error blew, and its deadly influence became visible in the seared leaves and mouldering trunks of the spiritual vineyard, they remained unscathed by the blight,—like the fleece of Gideon, wet when all around was dry. And why did their lamps burn amid the darkness that had extinguished those of others? Why was their leaf green during the winter that brought so deadly a

blight with it to others? They were full of oil,—oil drawn from no earthly fountain, but flowing down upon them from the heavens.

Placed in the midst of powerful enemies; called to discharge a duty peculiarly irritating and tormenting to these enemies; provided with no outward means of defence; how should they be able to repel the assaults to which they would be exposed? how, indeed, should they continue to exist? The Apocalyptic symbols represent them as armed with the most ample avenging powers. "And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them into blood, and to smite the earth with all plagues as often as they will."

"These have power to shut heaven, that it rain not in the days of their prophecy." The allusion here is to an incident in the life of Elijah; and we are taught by association the

horrors of the famine that was to prevail during the prophesying of the witnesses. Elijah's first appearance before us is with the words, "As the Lord God liveth, before whom I stand, there shall not be dew nor rain these three years, but according to my word." And the word of the prophet was fulfilled. That moment the heavens became brass over the land of Israel. The spring came, and summer and autumn followed; and these were succeeded by winter; but there was neither cloud in the heavens nor rain or dew on the earth. What a doleful picture did the land of Israel then exhibit! Every mountain and pleasant field was burnt up, the channels of the brooks were dry, the figs dropped from the fig-tree, the cluster hung rotting on the vine, the herd perished from the stall, and the faces of men began to gather the blackness of famine. As it was with the land of Israel during these three years and a half, so was it to be with Roman Christendom during the three and a half prophetic years of the prophesying of the witnesses. It was not a literal famine with

which the world was to be scourged,—a blight upon the earth, which should consume its fountains and its fruits, and cut off from man the bread on which the body lives. The drought here foretold was to afflict the spiritual heavens and earth, and dry up the fountains of salvation. It was a famine of the Word of God. It is a historical fact, that during the ages of their ministry there was neither dew nor rain of a spiritual kind on the earth, but at the word of the witnesses. There was no knowledge of salvation but by their preaching,—no descent of the Spirit but in answer to their prayers; and as the witnesses were shut out from Christendom generally, a universal famine ensued. The Word of God was locked up in a dead language, or forbidden to be read. The priests of Rome, instead of preaching the gospel, descanted on the merits of indulgences, the efficacy of relics, or entertained their hearers with monkish traditions or ridiculous and mendacious legends,—things that could not feed the soul. The heavens were shut, and there was no rain.

"And have power over waters, to turn them to blood, and to smite the earth with all plagues as often as they will." There is, we apprehend, an allusion here to the plagues by which Egypt was destroyed, which began by the turning of their river into blood. The former was a spiritual infliction; this is a temporal judgment. We are told, at a subsequent part of the Apocalypse, that waters are the symbol of peoples; and when we are told that these symbolical waters are to be turned into blood, we are to understand that direful carnage and bloody wars are meant. The Egyptians had attempted to destroy the Hebrews by drowning their children in the Nile; and righteously the Nile was turned into blood. The antichristian nations should employ the sword to exterminate the witnesses, and by the sword should God exterminate them. Hence the song of the angel of the waters, when the third vial was poured out "upon the rivers and fountains of waters,"—"Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus; for they have

shed the blood of saints and prophets; and thou hast given them blood to drink, for they are worthy." This angel was answered by another from the altar,—"Even so, Lord God Almighty; true and righteous are thy judgments;" intimating that the Church should take special notice of the equity of God, in laying upon the supporters of the Papacy judgments so similar to the injuries they had inflicted on his witnesses. When power is ascribed to them to smite the earth with all plagues as often as they will, the allusion to Egypt is plainly continued. Moses had power to smite that kingdom with all the plagues necessary to accomplish its overthrow, and set free the Israelites. A similar power were these men in sackcloth to possess over the Papacy,—a power to bring destruction upon destruction, till the kingdom of the Man of Sin should be annihilated, and its captives liberated. Not that these plagues should come at their wish, as if they cherished a vindictive spirit, or had pleasure in the destruction of their enemies; but, foreseeing the doom with which

prophecy menaced them, they should predict its approach. On their account, moreover, should all these plagues be inflicted: Christ, their head, should take care that not one wrong done them should ever pass unavenged in his administration of providence.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies." We have placed this last, because it is a final judgment. The symbol becomes of easy interpretation when we refer to that part of Old Testament history from which it is taken. "Behold," said God to Jeremiah, "I will make my words in thy mouth fire, and this people wood, and it shall devour them." This plainly refers to the consuming judgments Jeremiah was commissioned to denounce. Of the same sort was the fire that was to proceed from the mouth of the witnesses. When Rome was wasting the witnesses with fire and sword, and shedding their blood like water, they foretold that a time should come when she should be visited in like manner,—have blood to drink for all the blood she had shed, and be consum-

ed in the fires she had kindled for them. And not one of their words ever fell to the ground. The warning is repeated, to intimate its terrible certainty :—" If any man will hurt them, he must in this manner be killed ;" a caution not unnecessary, seeing they were apparently so defenceless ; for never did any class of men appear more completely in the power of their enemies. But,—as if the caution had run,—let no man venture to engage in any plot against them, or have any hand in doing them injury, promising himself impunity in oppressing men so devoid of the power to retaliate. In seeking to hurt them he will most infallibly destroy himself. They have invisible guards to protect them ; they have invisible powers at their command ; they need only utter the word, and the bolt of heaven is not more speedy or deadly in its work of vengeance. And have not their words been as fire to the nations ? What mean the bloody wars, the calamities of divers kinds, which have ravaged the Popish countries of Europe these three hundred years ? These are the words uttered

long ago by the men who dwelt amid the Alps; these are the answer to their prayers; these are the fire from the mouth of the witnesses, kindled, burning, and to burn yet more fiercely.

This power the witnesses were to exercise, not when the time came that they should possess the kingdom, but during their prophesying, and while they wore sackcloth. It was especially during the latter half of their prophesying that these judgments were to be inflicted, and particularly after the seventh angel had sounded, and her last plagues had begun to fall on Rome. All these plagues came in answer to the prayers, in fulfilment of the predictions, and to recompense the wrongs done the witnesses. The words we have been considering look back on three theatres of judgment,—Jerusalem, Egypt, Sodom; and they exhibit the three leading plagues by which Rome's destruction shall be accomplished,—Famine, Blood, Fire. By famine was Jerusalem scourged, by blood was Egypt destroyed, and by fire was Sodom consumed. These are the

three awful types of Rome's end. All the calamities peculiar to each shall meet in her destruction; for strong is the Lord God who judgeth her.

WAR WITH THE WITNESSES.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." This introduces us to the solemn subject of the death of the witnesses.

Whether are we to place the slaying of the witnesses among the *fulfilled* or the *unfulfilled* predictions of the Apocalypse? There are able expositors who regard this as not a past event, but one still to come. Of late, not a few in our country, whose attention has been turned to the Apocalyptic predictions, have avowed it as their belief that the days of slaughter and extermination prefigured in the symbol before us are yet awaiting the Church. If such are

correct in their interpretations, all organized societies professing the truth, all visible Churches throughout the earth, must yet be extinguished. Europe must be covered with the bodies of slain Protestants. Rome has not yet reached the summit of her power, nor committed the greatest of her crimes; she must yet lift her head higher towards heaven, and smite the prostrate earth with more dreadful bolts than she ever hurled against it; she must yet efface the memory of all her past wickedness, by deeds of more awful cruelty,—by slaughters and massacres more inhuman and exterminating than any with which her past annals are stained. All this must yet come to pass, if the event we are considering falls to be classed among the unfulfilled prophecies of this book. If such indeed be the times we are approaching, it behoves the Church to have warning, on good authority, that she may prepare herself; but if already the witnesses have been slain, the fear such a prospect is fitted to inspire, being unfounded, cannot be salutary, and ought to be dismissed.

The witnesses were to be slain by the beast that ascendeth out of the bottomless pit. This is the first appearance in the Apocalypse of this great enemy of God, and ruthless murderer of his saints. We here simply assume that this beast is the ten confederate kingdoms of Europe,—the same that grew out of the old Roman empire,—the Papacy prompting their policy, and guiding their arms. This beast was afterwards seen by John, with seven heads and ten horns, rising out of the abyss or sea. It was on this ten-horned beast that the harlot rode; and we find the interpretation of the symbol in the historical fact, that the wealth and power of the ten kingdoms were lent to aggrandise the Papacy, and that their swords were ever at her service when she needed them to slay the saints.

The time when the witnesses should be slain is marked by these words: "When they shall have finished their testimony," ὁταν τελεσωσι την μαρτυριαν αυτων. The verb "to finish," τελεω, is used in numerous passages in the New Testament in two distinct and different senses:

First, to finish *in point of time*, so that the person ceases to act. Second, to finish *in the way of perfecting* the work on which he is employed: he has perfected, matured it; and, though he still repeats it, he ceases to perform it more completely or perfectly. We may make our meaning clear by a few instances. We have an example of the first sense in Paul's words to Timothy,—"I have finished (τετελεκα) my course," 2 Tim. iv. 7. Here the word clearly refers to time. We have an example of the second sense in James, i. 15, "When lust hath conceived, it bringeth forth sin; and sin, when it is finished (αποτελεσθεισα), bringeth forth death." The meaning here, "sin, when it is finished," is plainly not that so soon as the sinner has ended his course of sinning, but so soon as his sin is perfected, completed, ripened, it bringeth forth death. These are examples of two different sets of passages in which this word occurs. In the one set the verb "to finish" has reference to the expiration of a certain period; in the other it denotes the perfecting or completing of a certain act. Mr

Elliot has selected an instance of the use of the word in the latter sense, from what is said of the Jewish priests, in Hebrews, ix. 6, and which is much in point: "'They enter the Tabernacle continually (τας λατρειας επιτελουντες), *fulfilling their services*, or priestly functions.' The which, day by day, included several acts,—the receiving incense, carrying it with altar-fire into the holy place and burning it, kindling or snuffing the lamps, &c.; after the whole of which was accomplished, on any one defined occasion, then it might be said that the priest had fulfilled his service, ετελεσε την λατρειαν αυτου; yet not so as then to have finally ceased, λατρευειν, or to have resigned thereon his priestly office. Just in the same way," continues Mr Elliot, "supposing a repetition, more or less frequent, of their μαρτυρια, or testimony, required of the two witnesses of the Apocalypse,—so soon as they might once have gone through the several component parts or acts of that testimony, so soon it might be said of them that they had fulfilled or completed their testimony; yet not so as to imply that their whole period of testifying was

at an end, or that they thereupon ceased to be any longer Christ's witnesses." Seeing the word is used in these two senses,—that of finishing a course of acting, and that of completing an act by performing all its parts,—the question remains, in which of these senses is it here used? Whether does it relate to the time of prophesying,—the twelve hundred and sixty days,—or to the witness-bearing, μαρτυρια, abstractly viewed? The more natural reference, we admit, is to the time of prophesying; and were there no elements of judgment but such as are found in the verse before us, we would at once grant that this is the true reference. But other considerations, springing from other parts of the Apocalypse, render this supposition impossible, and constrain us to apply the words to the μαρτυρια, testimony,—that is, to regard the slaying of the witnesses as foretold to happen, not at the end of the twelve hundred and sixty days, but as soon as they should have completed their testimony; which might be expected to happen whenever Popery should be fully developed, and the tes-

timony of the Church have come to be pointed against all the leading errors in the Papal system, which should then be seen and proclaimed to be the Antichrist. Let us mention these considerations.

First, the place the prophecy of the slaying of the witnesses occupies in the Apocalypse. It comes in between the sounding of the sixth and the sounding of the seventh trumpet. This leads naturally to the conclusion that the slaughter of the witnesses would occur during this interval. The sixth trumpet was sounded at the beginning of the fourteenth century, and the seventh a very considerable while after the Reformation; and it is an historical fact, that during this interval almost all the slaughters that have been committed on the adherents of the truth occurred, and that the Church was brought lower than it has ever been before or since. Second, immediately after the prophecy of the slaying of the witnesses, the approach of the third woe is announced. Now, on whom does the third woe fall? On Antichrist: it consists of the seven plagues by which he is to

be brought to his grave. It is natural to conclude that the slaughter of the witnesses should take place when Antichrist was at his height; which he attained before the infliction of the second woe,—and not when he was reeling and staggering under the weight of his last plagues. It is natural to suppose that affairs would be at their lowest in the Church when they were at their highest in the kingdom of Antichrist; that the midnight of the one would correspond with the noon-day of the other; and that the greatest effort of the beast would be made when his affairs were flourishing, and not when his power was broken, and his kingdom had begun to pass from him. Third, while it is stated, at this part of the Apocalypse, that the issue of the war between the beast and the followers of the Lamb should be, that the beast should overcome them and kill them, it is stated at a subsequent part of the Apocalypse, that the issue of this same war should be, that the Lamb should overcome the armies of the beast. The only way of reconciling these apparently conflicting statements is

by the natural supposition that the war was to have these different issues at different times; that the beast should for a time prevail, and seem to be carrying all before him; but the advantage should turn out to be only temporary, and, the war going on, final victory should remain with the Lamb. These two issues could not be contemporaneous; and there can be no doubt as to which of the two should be the final one. It is plain, therefore, that the slaughter of the witnesses could not be deferred till the conclusion of the war, but must have taken place at a former period,—sufficiently early to allow of the first battle being lost, of the second being gained. We presume it will not be maintained that the termination of the prophesying of the witnesses in sackcloth is earlier than the termination of the war; for what is meant by their warring with the beast, but just their testifying, in adverse circumstances, against the abominations of Popery? Fourth, in the same hour in which the witnesses revived there was a great earthquake, and the tenth part of the city fell,—Britain,

one of the ten kingdoms. This renders the conclusion inevitable that the resurrection of the witnesses is considerably prior to the end of the Papacy; for observe what happens when the seventh vial is poured out: the great city is divided into three parts, and the cities of the nations fall, which is a much more striking result than the overthrow of merely the tenth part of the city.

Fifth, The course of events these three hundred years past, and the state and prospects of the world at this hour. This is the last consideration we mention which strongly induces the belief that the slaying of the witnesses is past. From about the year 600 onward till the Reformation, the course of events ran steadily in favour of the Papacy; all the great social revolutions and political changes of the world helped it onward; even the most insignificant and trifling occurrences turned to its advantage,—brought it new accessions of wealth and power. In every contest in which Rome engaged, whether with bishops or kings, she was victor; and by a course of almost un-

broken prosperity of more than eight hundred years' duration did Antichrist reach the summit of his grandeur. But at the Reformation how plainly did the tide in his affairs turn! Almost every event that has happened since has gone against him. We can trace the same uniformity in the operation of events now, as before, so far as they regard Antichrist; only then they wrought for his advancement,—now they are working his downfall. Partial revivals and successes Popery may yet have; but we are strongly persuaded that affairs will continue to run steadily in the same course, till they end in its total downfall. Let us think, moreover, of the state and prospects of the world. Its state is now such as to render the supposition incredible, that Popery, especially after it has been so greatly weakened by the judgments of God, should raise itself to such universal power as to be able to suppress the truth in the same degree as before the Reformation. Though the gospel should be suppressed in Europe, there are wide realms around where it has been planted, and would continue

to flourish,—America, India, Australia, and the islands of the Pacific. If a period of darkness yet awaits the Church, such as that foretold in the symbol of the witnesses, the gospel must be suppressed in all these places, and all the labours of the past three hundred years, and all the efforts of missionaries, must come to nought. But happily the world seems to be secured against such a catastrophe, not only by its own inherent improbability, but also by the terms of the Apocalyptic prophecy. Both the scene of slaughter and the agent of slaughter appear to be limited to Europe. It is the ten-horned beast by whom the witnesses are slain, which every commentator admits to be the symbol of the ten Roman kingdoms of Europe. And it is on the streets of the great city that their dead bodies are exposed, which plainly identifies the scene of the tragedy with the European dominions of the Papacy. On all these grounds we unhesitatingly conclude that the slaughter of the witnesses is past.

But how stand the facts of history with our interpretation? They are in perfect accordance

therewith. The Waldenses, the Vaudois, and other bodies of Christians, had borne an open testimony from the beginning against the various corruptions of Rome,—her errors in doctrine, her idolatries in worship, and her immoralities of life;—but at last, in the end of the twelfth century,—the same century in which, according to Gibbon, the meridian of Papal greatness was attained,—they proclaimed her to be the Antichrist of Scripture,—the harlot of the Apocalypse. Thus and then did the witnesses fulfil their testimony. It was foretold that this should be the signal for the beast to make war with them; and so it was. Rome as a body now moved against them, which she had not done before. The war was commenced in the edicts of councils, which stigmatized the pure doctrines drawn from the Bible as heresy, and branded those who held them as heretics. The next step was to pronounce the most dreadful anathemas on those whom Rome termed heretics, which were executed in the same remorseless and exterminating spirit in which they were conceived. The confessors of

the truth were denied both their civil and their natural rights. They were forbidden all participation in dignities and offices; they could not buy or sell; their goods were confiscated; their houses were to be razed, and never more to be rebuilt; and their lands were given to those who were able to seize them. They were shut out from the solace of human converse: no one might give them shelter while living, or Christian burial when dead. Thus were the witnesses called to prophesy in sackcloth. At last a crusade was commenced against them. Preachers were sent abroad through Europe, to sound the trumpet of vengeance, and assemble the nations. To stimulate their ardour in these holy wars, a full remission of all sins committed from the cradle to the grave was promised to such as might fall in battle. Nay, a service of forty days was so meritorious a work as to entitle the person to no less a reward than paradise. The Pope wrote to all Christian princes, exhorting them to earn their pardon and win heaven, rather by bearing the cross against these heretics than by marching against the

Saracens. Army after army was assembled under such men as Simon of Montford and Saint Louis. We do not intend to darken our page with a recital of the horrors of this war. We search in vain for anything equal to them even in the worst atrocities of savage tribes, when engaged in their most sanguinary conflicts. Were a faithful account of all these enormities to be given, the recital would fill many volumes, and would shock and outrage every feeling of our nature. Though legions of fiends had become incarnate, and been let loose to ravage the earth, they could not have devised more exquisite torments,—they could not have inflicted more ruthless slaughters and massacres,—nor could they have stood by and witnessed the agonies of their victims with a more hellish delight. The peaceful and fertile valleys of the Vaudois and the Waldenses were invaded, and speedily devastated with fire and sword; their towns and villages were burnt; while not one individual, in many cases, escaped to carry tidings to the next valley. The young and the gray-haired, the most helpless and the most un-

offending, were involved in the same indiscriminate slaughter: mothers, with their infants, were thrown from the rocks; bonfires were kindled, and human beings by hundreds were piled upon them; pits were dug, and vast numbers were buried alive. In short, every cruelty, barbarity, and indecency, which rage, lust, and bigotry could invent and perpetrate, were inflicted on these confessors of Christ. To accomplish what the crusades, though carried on with indescribable fury, failed to effect, it was at last resolved that the Holy Office of the Inquisition should be erected. The horrors of this terrible court far exceeded those even of the crusades. The crusades did their work quickly: they swept across the scene of their visitation like a tempest, converting in a few days, sometimes in a few hours, busy and populous seats into profound solitudes. Such a proceeding was merciful compared with the lingering and excruciating torments to which the victim was doomed in the dungeons of the Holy Office. The ravages of the crusades were acted in the face of day: the smoke of burning cities and human

hecatombs rose into the air, polluting the firmament with a dismal cloud; the shrieks of the mother, as in her agony she clasped her babe, when both were about to be precipitated headlong from the top of some precipice, were repeated again and again from the rocks adown which they were thrown.

> "Their moans
> The vales redoubled to the hills, and they
> To heaven."

Accordingly, history has recorded part at least of these horrible tragedies, that we may admire the grace of God, as shown in the constancy and courage of the noble confessors that endured them, and know at what an expense of suffering and blood the truth has been handed down to us. But it is not so as regards the Inquisition. History has been forbidden to descend with her torch into the dungeons of the Holy Office. The crimes that have been there enacted, and the sufferings that have been there endured, remain untold. The familiars and the racks of the Inquisition plied their dreadful work in darkness. No eye saw the writhings of their victim; no ear heard his groans; and the

much that these dungeons conceal shall remain concealed for ever, till the dread judgment-day. This terrible court ramified into every country where there were professors of the truth,—into Piedmont, France, Spain, Bohemia, Germany, Poland, Flanders, England ; and endeavoured, by the most horrible means, to exterminate what it termed heresy and heretics,—to wear out the saints of the Most High. Thus were the words fulfilled, "When they shall have completed their testimony, the beast that ascendeth out of the bottomless pit shall make war with them." The history of the world is little else than a series of wars : many of these are sufficiently melancholy and revolting; but in no age of time, and in no country of the globe, has there been seen a war of so cruel, ferocious, and blood-thirsty a character as that which the beast carried on against the witnesses. Having partaken of her wine, and being phrenzied and maddened therewith, princes, at the instigation of Rome, have wasted the blood and the treasure of their subjects, and literally beggared themselves to carry

on this war. Philip the Second of Spain, when on his death-bed, acknowledged to the prince, his son, that he had spent on the civil wars of France, those of the Low Countries, and in other enterprises of the same nature, more than five hundred and ninety-four millions of ducats,—a sum altogether inconceivable. How many millions of lives, as well as of treasure, have the efforts to extirpate the Hugonots in France cost that kingdom! How often has it been brought thereby to the brink of ruin! As an instance of how careful Rome was to bind all secular princes to prosecute this war in the most unrelenting spirit, we may mention the decree of the Council of Toledo, which was to the following effect:—"We, the holy Council, promulgate this sentence, pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he hath sworn to permit no man to live in his kingdom who is not a Catholic. And if, after he hath taken the reins of government, he shall violate his promise, let him be *anathema maranatha* in the sight of the eternal God, and fuel for

eternal fire." Numerous bulls of the Popes, conceived in the same terms, and enjoining the same duty, might be adduced. Who can tell what vast numbers of Christians have fallen a sacrifice in this way? When, at the last trumpet, the mounds of this great battle-field,—which is wide Europe,—shall be opened, what numbers of slain shall rise up to condemn their common murderer! Calculations have been formed of the numbers whom Popery has slain. From the year 1540 to the year 1570, comprehending only the space of thirty years, no fewer than nine hundred thousand Protestants were put to death by Papists in the different countries of Europe. During the short pontificate of Paul the Fourth, which lasted only four years, the Inquisition alone, on the testimony of Vergerius, destroyed an hundred and fifty thousand. Those that perished in Germany during the wars of Charles the Fifth, and in Flanders under the infamous Alva, are counted by hundreds of thousands. For a number of years, especially after the Reformation, these countries swarmed with executioners, and were

covered with scaffolds and fires. In France several millions were destroyed in the innumerable massacres that took place in that kingdom. It has been calculated that, since the rise of the Papacy, not fewer than fifty millions of persons have been put to death on account of religion. Of this inconceivable number the greater part have been cut off during the last six hundred years,—for the Papacy persecuted very little during the first half of its existence: it was not till the witnesses completed their testimony that it made war against them. Fifty millions in the space of six hundred years gives a rate of upwards of eighty thousand every year. Let us think of eighty thousand human beings destroyed year after year for the long period of six hundred years, till at last the numbers are swelled to the overwhelming amount of FIFTY MILLIONS! What a fearful meaning does this give to the words of John, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth!"

DEATH OF THE WITNESSES.

"THY way is in the sea, and thy path in the great waters, and thy footsteps are not known." Such was the exclamation of the Psalmist, as he recalled the past events which had befallen the Church, and thought how much of mystery her history had wrapped up in it. A retrospect of Divine Providence at this day would furnish abundant cause to repeat the exclamation. One would have thought, that after Christ had come, and by his death put an end to the comparatively dark dispensation of Moses, and introduced the more glorious and spiritual economy of the gospel,—that after Christianity had been published to many of the nations, and established in many of the countries of the Gentile world,—it would never be in any dan-

ger of being suppressed. It might have been expected that a final end would be put to all the trials and calamities of the Church,—that her path henceforward would be one of unbroken prosperity and ever-enlarging triumph,—that her light would wax brighter and brighter, till at last it shone in the full splendour of the Millennium, ushering in that day, long foretold and long ardently expected, which shall see all nations worshipping God and serving the Lamb. This is what the Old Testament saints doubtless expected: they looked forward to the coming of the Messiah as the end of the Church's troubles, and the introduction of an era in which the truth should have no opposition to encounter, and its friends no suffering to endure, in the way of its maintenance. This was what the primitive Christians also expected. When the Word of God grew mightily and prevailed,—when the Church, which had been confined hitherto to the land of Judea, went forth among the Gentiles, and the desolate parts of the earth were inhabited,—little did they anticipate that her

period of greatest darkness was yet to come, and that her severest trials were yet awaiting her,—that all she had suffered in Egypt, all she had suffered in Babylon, was as nothing, compared with those more dreadful sufferings which she had yet to endure at the hands of an enemy to arise within herself. And even we, when we look back, and think of the little progress the gospel has made, and of the countries once enlightened, some plunged again into darkness, while others are Christian only in name,—even we, we say, wonder why God has allowed so great obstacles to impede the progress of the gospel, and not to impede it merely, but actually to roll it back, and to leave those countries once covered with its fertilizing waters again bare, to be scorched by the fiery rays of idolatry. We feel persuaded that God has some special and great end in view in this arrangement,—that the early triumph of the gospel would, in some way that we know not, have marred its ultimate and final triumph,—and that the long delay of its success was some way or other connected with the happi-

ness of future ages. We feel assured that God has some end of this kind in view in this arrangement, which shall be clearly understood by the men of future ages, and which we ourselves, in other stages of our being, shall know and admire; but meanwhile it is a mystery unfathomable to us. It yields, however, no small satisfaction to know that all has happened according to the Divine arrangement. If we compare the events of the past eighteen centuries with the prophecy before us, we find that there is an exact accordance between the two. In the Apocalypse John was warned, and we through him, that even after the truth should have been widely spread, and the Church planted in all the more important countries of the world, she should be brought into a more depressed condition than she had ever formerly been in,—that truth should be all but totally suppressed,—that for twelve hundred and sixty years the whole world should apostatize,—that two witnesses only should appear in behalf of Christ,—and that these should have to maintain a terrible warfare, waged

against them by the beast, the issue of which should be truly disastrous.

We have already sketched the outline of the war with the witnesses; we have traced its beginning to the edicts of councils, and have shown that the form in which it first displayed itself was that of the anathemas of Popes,—those thunders from the seven hills which have ever betokened woe to the world,—that scarcely had these anathemas been launched, till hosts began to muster, and immense armies to roll towards the Alps, amid the deep valleys and inaccessible cliffs of which the witnesses dwelt. When it was seen that the sword was inefficient to exterminate them, the Inquisition was called into existence. To the fire and sword of war, the racks and wheels of the Holy Office were now added. Undismayed by the hosts that gathered round their hills, and bidding defiance to the terrors with which they were menaced, the witnesses still maintained their testimony. The world was in arms against them; but greater was He who was in them than he who was in the world.

Their numbers were thinned,—their dwellings were laid in ashes,—their valleys were stained with the blood of their dear brethren or their beloved relatives,—they were compelled to abandon the low plains, and betake themselves to the high valleys; and there, amid rocks and eternal ice, though not altogether free of assaults from their enemies, and sometimes suffering dreadfully from their fury, yet, defended in good degree by the difficult nature of their position,—" the place prepared of God,"—they maintained with noble constancy, from age to age, their testimony against the corruptions and idolatries of Rome. Throughout the whole of the thirteenth, and fourteenth, and fifteenth centuries, was the war carried on. At last it became apparent that the end approached; not because the fury and rage of the Church's enemies had abated, but because her members had been well nigh all cut off. This happened towards the end of the fifteenth century. There is something so truly pathetic and mournful,—something so much in the spirit of the Apocalyptic prediction itself,—in

Fleming's account of this transaction, that we shall here give it at length, though doubtless already familiar to many of our readers.

"Now the slaying of these witnesses began in the year 1416, when John Huss, and afterward Jerom of Prague, were burnt, but came not to its height until the Bohemian Calixtines complied with the Council of Basil, ann. 1434; after which the faithful Taborites were totally ruined, as well as their brethren in Piedmont. France, &c., which hapned about the year 1492. For they being destroyed, the Calixtines were no better than the dead carcases (as they are called, v. 8), or corps of the former living witnesses, over which the Popish party did triumph; for they looked upon them as standing trophies of their victory, and therefore did not think fit to kill them further, or bury them out of their sight. For it is said, verses 7, 8, that after they had finished their testimony, the beast did make war upon them, και αποκτενεί αυτές και τα πτωματα αυτων, &c., he killed them, and their corps also (for the additional words in our version, shall ly, are not in

the original, and do but mar the sense), or their bodies (for some readings have it σωματα), in the street of the great city, *i. e.* in Bohemia, one street of the Papal dominions, or the great city Rome, in a large sense. For I find that towards the end of the fifteenth century the witnesses were in a manner wholly extinct. For Comenius tells us, that about the year 1467 the Waldenses in Austria and Moravia had complied so far as to dissemble their religion, and turn to Popery in profession and outward compliance. The Taborites, in the meantime, upon their refusing to do so, were so destroyed, that it was much that seventy of them could get together, to consult about continuing their Church, and about finding out some qualified person to be their minister, for they had none left, ann. 1467. And so low was the Church of Christ then, that when the hidden remains of the Taborites (who were called Speculani, from their lurking in dens and caves) sent out four men (as the same author relates in another book) to travel, one thro' Greece and the East, another to Russia and

the North, a third to Thrace, Bulgaria, and the neighbouring places, and a fourth to Asia, Palestine, and Egypt, they did all indeed safely return to their brethren, but with this sorrowful news, that they found no Church of Christ that was pure, or free from the grossest errors, superstition, and idolatry. This was in the year 1497. And when they sent two of their number two years afterwards,—viz. Luke Prage and Thomas German,—to go into Italy, France, and other places, to see if there were any of the old Waldenses left alive, they returned with the same melancholy news as the former had done, that they could neither find nor hear of any remaining; only they were informed of the martyrdom of Savanarolla (who suffered in the year 1498); and they were told of some few remains of the Piemontois, that were scattered and hid among the Alps, but nobody knew where. Now, a few years after this, even the few remains of the Taborites were found out and persecuted, hardly any escaping; so that A. C. 1510, six suffered together publickly; and the year following, that

famous martyr Andreas Paliwka, who, I think, was the last of that period; from whose death, in the end of the year 1511, or beginning of 1512, to the dawning of the Reformation by the first preaching of Carolastadius and Zuinglius (who appeared at least a year before Luther, as Hottinger and others tell us), there was only about three years and a half, which answers as near as can be to the three days and a half of the unburied state of the witnesses; so that the Spirit's entering into the witnesses, verse 11, began with the year 1516, if not the year before, tho' this appeared most remarkably when Luther opposed the Pope publickly, ann. 1517."

The two witnesses were not individuals, but organized societies,—Churches. Their death, therefore, must needs be symbolic: not their death as individuals, but their apparent extermination as organized societies,—the suppression of that public testimony which these Churches had borne before Christendom. Now, if we look back, we discover but one period in the history of Christendom to which the pre-

diction can apply,—the period we have indicated,—the beginning of the sixteenth century, just before the Reformation. During that period, all public testimony of the witnesses against the Papacy was silenced in every part of Europe, and Rome appeared to be universally and completely triumphant. Fleming has told us in his own affecting language, with what wonder and dismay the few individuals who were left after the slaughters and massacres of three centuries, beheld the universal triumph of the Beast,—witnessed the total extinction of gospel light, which had ceased to be held forth by any constituted Church. He has told us that, as if only half believing the tremendous fact of which they were the witnesses, they sent out four messengers to search throughout the earth, if haply they might discover somewhere a pure Church of Christ. The messengers returned, like the dove to Noah, but with no olive leaf plucked off,—they returned to tell those who had sent them forth, that the faith of the apostles existed nowhere,—that error and superstition everywhere prevailed,—

that a second deluge had rolled over the world, and that its dark waters stood above the tops of the highest hills.

But the most satisfactory and convincing exposition of the fulfilment of this Apocalyptic prediction is that which Mr Elliot has given. By a variety of historical references and documents he has shown, that from the 5th of May 1514 to the 31st of October 1817,—three years and a half precisely,—all public testimony against the Papacy was suppressed; and that at the later date that testimony was suddenly and gloriously revived. The importance and interest of the subject will justify us in giving a series of extracts from that part of the "Horæ Apocalypticæ," to show the eminent clearness of Mr Elliot's demonstration. "And thus," says Mr Elliot, "what was the aspect of things when the new [sixteenth] century opened? Let Milner's be my first historic testimony. 'The sixteenth century opened,' he says, 'with a prospect of all others the most gloomy in the eyes of every true Christian. Corruption both in doctrine and in practice had exceeded all

bounds; and the general face of Europe, though Christ's name was everywhere professed, presented nothing that was properly evangelical. The Roman Pontiffs were the uncontrolled patrons of impiety. The Waldenses were too feeble to molest the Popedom; and the Hussites, divided among themselves, and worn out by a long series of contentions, were at length *reduced to silence*.' To the same purport is the testimony of Mosheim. 'At the commencement of this century no danger seemed to threaten the Roman Pontiffs. The agitations previously excited by the Waldenses, Albigenses, Beghards, and more recently by the Bohemians, had been *suppressed* by counsel and the sword; and the wretched *surviving* remnant of Bohemian heretics were an object rather of contempt than fear.' So, again, Mr Cunninghame (whose historic sketch of the epoch I may the rather quote because his prophetic explanation is independent of it):—'At the commencement of the sixteenth century Europe reposed in the deep sleep of spiritual death, under the iron yoke of the Papacy.

That haughty power, like the Assyrian of the prophet, said, in the plenitude of his insolence, 'My hand hath found as a nest the riches of the people; and as one gathereth eggs, I have gathered all the earth; and there was none that moved the wing, or *opened the mouth*, or peeped.' Once more, in language strikingly to the point, the writer of the article on the Reformation in the "Encyclopædia Britannica" thus describes the era :—'Everything was quiet,—every heretic exterminated,—and the whole Christian world supinely acquiesced in the enormous absurdities inculcated by the Romish Church,—when,'—I only break off the quotation at his notice of just such a speedy, sudden, and extraordinary revival of the witnessing as we saw from the prophetic sequel ought to follow the event intended by *the death of the witnesses*."

Having adverted to the proofs arising from the Apocalyptic description of the scene of the slaughter,—"the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified,"—and of the pub-

lic rejoicings on account of their death held by them, of the peoples, and kindreds, and tongues, and nations, to which we ourselves shall afterwards have occasion to refer, Mr Elliot proceeds as follows:—"In turning from prophecy to history,—from the symbolic picture to the thing symbolized,—it seems almost impossible to mistake the *precise scene* and *occasion* alluded to. It can surely be none other than that of the very *Lateran Council* held from 1512 to 1517, under the pontificates of Julius the Second and Leo the Tenth, just before the Reformation." Having stated that the object for which this Council was assembled was the suppression of all that might yet remain in Western Christendom of witnesses for Christ, and particularly the *Bohemian Hussites*,—for both the *Lollards* of England and the *Waldenses* of Piedmont had been reduced to silence,—Mr Elliot resumes,—"In a Papal Bull issued, with approbation of the Council, in the very next or eighth session, held December 1513, a charge was issued summoning the dissidents in question (the *Bohemian witnesses*), without fail to appear and plead be-

fore the Council at its next session; unless, indeed, they should have previously done so before a neighbouring Papal Legate,—the object declared being their conviction, and reduction within the bosom of the Catholic Church; and the time finally fixed for the said important session, May the 5th, in the spring ensuing."

"Thus was the crisis come which was to try the faith of this bleeding remnant of witnesses, and exhibit its *vitality* or death. And would they then face their Lord's enemies? Would they brave the terrors of death, and plead his cause before the lordly Legate, or the antichristian Council; like the Waldenses at Albi and at Pamiers, like Wickliffe and Cobham in England, like Huss and Jerome at the Constance Council, or Luther afterwards at Augsburg and at Worms? Alas! no. The day of the 9th session arrived. The Council met. But no report from the Cardinal Legate gave intimation either of the pleading, or even of any continued stirring, of the Bohemian heretics. No officer of the Council announced the arrival of deputies from them to plead before it. Nor,

again, was there a whisper wafted to the Synod from any other State, or city, or town in Christendom, of a movement made, or a mouth opened, to promulgate or support the ancient heresies. Throughout the length and breadth of Christendom Christ's witnessing servants were silenced; they appeared as dead. The orator of the session ascended the pulpit, and, amid the applause of the assembled Council, uttered that memorable exclamation of triumph,—an exclamation which, notwithstanding the long multiplied anti-heretical decrees of Popes and Councils,—notwithstanding the yet more multiplied anti-heretical crusades and inquisitorial fires,—was never, I believe, pronounced before, and certainly never since,—"Jam nemo reclamat, nullus obsistit!" "There is an end of resistance to the Papal rule and religion: oppressors there exist no more." So did "they, from the people, and kindred, and tongues, and nations," assembled in the πλατεια, or Broad Place of the Great City, look on Christ's witnesses as (from thenceforth) dead. Let the reader well mark the description, for it is a

description from the life; and let him well mark the day, for it seems scarce possible that we can be mistaken in regarding it as the *precise commencing date* of the predicted three and a half years, during which Christ's witnesses were to appear as dead corpses in the face of Christendom. It was May 5, 1514."

So ended the long and furious war waged by the beast against the witnesses. Christianity, after existing during fifteen centuries, had become extinct as regarded the public profession of it. There were a few individual saints still upon the earth; but there was nowhere a Church. There were none who now dared open their mouth and proclaim Rome to be Antichrist. The event was astounding; and yet it was only what the prophecy had foretold: —"The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and KILL THEM." It was a dark night, yet but the prelude to a glorious morning.

RESURRECTION OF THE WITNESSES.

THE witnesses were slain; and how were their bodies disposed of? Doubtless by being committed to the grave,—the quiet grave. When one dies, both friends and foes unite in consigning him to the tomb,—his friends to show respect to his memory, and his enemies that they may not incur the reproach of a revolting inhumanity. When John was beheaded, his disciples came and took up the body and buried it. The tyrant by whom he was cut off did not think of carrying his resentment so far as to forbid the rites of sepulture to his remains. But it was not to be with the witnesses as with other dead. They had no friends who might perform this office to their remains; and their enemy, whose rage and vengeance extended be-

yond death, would not suffer their dead bodies to be put into graves. Therefore, where they had fallen, there they lay. "And their dead bodies shall lie in the street of the great city."

Our first enquiry regards the place where the dead bodies of the witnesses were to be exposed,—"the street of the great city." As regards the "great city" there is no difficulty. The symbol is explained in chapter xvii., where it is said to be that "great city that reigneth over the kings of the earth." There is only one city to which this can apply, even Rome; not the literal city, but that system of polity, ecclesiastical and civil, of which Rome was the centre, and which extended over, and was supreme in, all the ten kingdoms of Europe. Governed by the Papal code, Europe formed but one corporation or symbolic city. To make the city indicated still more clear, its designation is given, "which spiritually is called Sodom and Egypt, where also our Lord was crucified." It will not be supposed that the literal Sodom is here meant, because she had been turned to ashes many ages before the visions of Patmos.

That it is neither the literal Sodom nor the literal Egypt that is here intended, is plain from the words, which *spiritually* is called Sodom and Egypt. The city, on the street of which the dead bodies of the witnesses were to lie, should exhibit precisely the same moral and spiritual character as Sodom and Egypt,—should bear as close a resemblance as if she had been these long perished kingdoms risen from the grave. She is called Sodom, to denote her impurity and lewdness. This was the characteristic vice of that city on which God rained fire and brimstone. But we question whether the most revolting abominations of Sodom equalled those gigantic and dreadful pollutions of which sober history affirms the palaces of the popes and cardinals, and the religious houses which covered Europe, to have been the scene. This "great city" is called Egypt, to denote her idolatry and cruelty. Egypt was the land of false gods; and she was, moreover, the first and cruelest persecutor. The resemblance holds good in that Rome was a land of superstition,—a worshipper of demons; and, like Egypt, held

the true Church in captivity, and sought utterly to destroy it; and, in seeking to accomplish her purpose, shed more righteous blood than ever was shed on the earth by any other power. Others have been sated,—she was drunk with blood. Both cities have inherited an immortality of shame,—Sodom from her lewdness, and Egypt from her superstition and cruelty. Rome has become the heir of both: she unites in her own person the impurity of the one,—the cruelty of the other.

It is added, as farther descriptive of this city, "where also our Lord was crucified," that is, Jerusalem; Jerusalem being used not literally, but symbolically. "Where our Lord was crucified," not in his own person. Since the day that he ascended from the Mount of Olives, and entered within the gates of heaven, no suffering has come near his blessed body. But there are other ways in which Christ may be crucified. The apostle tells us that they who apostatize from the faith crucify the Son of God afresh. Rome is the grand apostacy. Christ in his truth she has crucified; and Christ in

his members she has crucified. His own blessed body was beyond her rage: she could neither imprison, nor torture, nor crucify it. His members were fully in her power; and there are no torments which racks, and fires, and steel can inflict, which she did not subject them to. "Inasmuch," said He from heaven, as another and another of his witnesses was slain,—"inasmuch as ye did it to the least of these, ye did it unto me."

Here, then, are the three types of the city,—Sodom, Egypt, Jerusalem. Here are portrayed by a single stroke her three leading characteristics,—impurity, idolatry combined with persecuting cruelty, and infidelity. And as we are to view these three as types of the manner of her life, so, as we have already said, we are to view them as types of the manner of her end,—utter rejection like Jerusalem,—the sword like Egypt,—and burning like Sodom.

The "great city," we have said, is wide Europe in its Papal character. But what locality is symbolized by the "street" of the great city? The street, πλατεια, literally the

broad place, has reference plainly to the forum of ancient cities. This was the place where public assemblies were held, where laws were proclaimed, justice administered, and merchandise set forth. To guide ourselves to the street on which the sad spectacle of the dead bodies of the witnesses should be seen, we have only to inquire in what city of Europe was it where the Papal gatherings took place, where the Papal laws were proclaimed, where Papal causes were adjudged and sentence pronounced, and where the Papal merchandise was set forth? The answer is, Rome. This was the broad place, or forum, of the great city.

"And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." It is well remarked by Mr Elliot, that it is clear from these words, "they of [from] the people, and kindreds," &c. that there was to be an assembly of deputies from all parts of the Papal world, at the time that the dead bodies of the witnesses should be lying on the street of

the city, who should behold and enjoy the spectacle. This was remarkably fulfilled in the Lateran Council then met at Rome, composed as it was of princes and prelates from every part of the Roman world. But what are we to understand by the prediction, "and shall not suffer their dead bodies to be put in graves?" Mr Elliot, we think, has not been equally successful in his exposition here. He makes the words refer mainly to the well-known practice of Rome to deny Christian burial to the bodies of heretics. As the witnesses were symbolic, so the burial here represented as withheld must be also symbolic. As to deny burial to a person is one of the greatest indignities that can be done him, and was in ancient times employed to express utter contempt, so nothing more may be here meant than the contempt which the Council expressed for heretics, and the various methods to which recourse was had to heap disgrace on their cause. But perhaps this may not be thought precise enough. Then we must first inquire what we are to understand by their corpses or dead bodies. Life and or

ganization are connected. The moment life departs, the organization is lost, and the body is reduced to its component elements. The witnesses were organized societies, and the slaying or silencing of them lay in their suppression as Churches. After that, though a few of the individual members which had composed these Churches existed, they had lost their organization,—the principle of social life; they were the mere elements of what had been the living witnesses,—they were their corpses. These corpses their enemies would not suffer to be put in graves. Mr Elliot mentions a fact which we presume to think is the true explanation of the matter. The same day on which it was proclaimed that there were no longer any opposers to the Papal rule and religion, the Council issued an edict cutting off all heretics, of whatever kind, and of whatever nation, from the Church, and decreeing against them the usual punishments. Seeing that, on the avowal of Rome herself, there was no longer any organized Church anywhere opposing her authority, the edict could have respect only to indi-

vidual dissentients which might and did exist, though concealed, in some places,—the corpses of the witnesses. These by her edict she cast out of the Church, and adjudged to contempt and punishment. By her famous proclamation, "Jam nemo reclamat, nullus obsistit," she affirmed that the witnesses were slain; by the edict that followed, she proclaimed that their remains were still upon the earth. That edict, in truth, served the same end to these remains of the witnesses, which the refusal of burial does to a dead body,—it kept them in the sight of men.

Now, indeed, there was rejoicing. The two witnesses were slain, and every square and street of the great city rang with shouts of triumph over their death. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts to one another; because these two prophets tormented them that dwelt on the earth." What! so powerful and so proud, and yet so unhappy at the sight of these two witnesses! How little was Rome to be envied, even when at the height

of her glory! What tormentings burned beneath her purple, and scarlet, and fine linen! Had she not unbounded riches and dominion? Did not the whole world worship before her? And yet all this availed her nothing, so long as these two witnesses in sackcloth refused, like Mordecai at the palace-gate of old, to do obeisance. "These two prophets tormented them that dwelt on the earth." They condemned Rome as the Antichrist; and though one would have thought that that "still small voice" would have remained unheard amid the loud roar of a world's homage, it reached her ear; and there was in it that which both roused her indignation and shook her courage; for conscience,—not utterly extinct,—told her that the testimony of the witnesses was just. But now the witnesses were silent, and the prediction before us,—"*rejoicing, and making merry, and sending gifts one to another*,"—whose terms are borrowed from the customs of ancient festive occasions, is finely and vividly descriptive of the unbounded exultation and congratulation which reigned throughout the Roman world,

now that all heresy, as was supposed, was for ever suppressed. But since man was placed upon the earth, the triumphing of the wicked is short.

Accordingly, the next event that happens on the Apocalyptic scene is the RESURRECTION of the slain witnesses. "And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." Three days did Christ lie in the grave, and then He returned from it, to the terror of his enemies. In this He was the prototype of his witnesses. Their enemies imagined, doubtless, that, being dead, they had now done with them; but at the very height of the triumphing of their foes the witnesses suddenly arose. The resurrection must be of the same kind with the death. The death was symbolic; so also must be the resurrection. It was the truth that was suppressed; it was the truth that again burst forth. The witnesses did not arise in their persons, but in their cause. The confessors that had been put to death in former ages, and

whose martyred blood and ashes had been sown over the various countries of Europe, still continued in their graves; their spirits returned not from their glory, to animate their former bodies, and contend over again on the stage on which they suffered of old; but a new generation of men, animated by the spirit of the ancient martyrs, and testifying in behalf of the same cause, arose; Churches were organized; and a public testimony was again borne against the abominations of Popery,—fuller and bolder than ever. The spirit that quickened them is termed the spirit of life from God, —the knowledge of the truth conveyed by the Holy Spirit. It is said the Spirit entered into them. The original term denotes not only entrance, or taking possession, but entrance so as to dwell in them. The witnesses were not again to be slain; the truth was not again to be totally suppressed, as before. They stood upon their feet; terms which indicate the courage with which they were filled. They stood boldly up, as men who knew that God had raised them, and that their enemies had no

power to kill them. But in what event in the history of the Church are we to seek the fulfilment of this symbolic resurrection? If we were right in applying the death of the witnesses to the suppression of all public testimony in behalf of truth immediately before the Reformation, then their resurrection must refer to that remarkable Revival of truth; indeed, in the past history of the Church, there is not another event to which we can apply it. The exposition which Mr Elliot has given of this prediction is so precise, striking, and satisfactory, that it is enough on this subject to quote it. "But does the chronology suit?" asks Mr Elliot. "It was predicted that for three and a half *days* the witnesses were to be looked on as dead; in other words, that there was to be the interval of three and a half *years* between the *first recognition of their extinction* by the assembled deputies from the states of Christendom, and *their resuscitation*. Was this the interval between that memorable day of the ninth session of the Lateran Council, on which the orator pronounced his pæan of triumph over the ex-

tinction of heretics and schismatics, and the first and yet more memorable act of protestation by Luther? Let us calculate. The day of the ninth session was, as we have seen, May 5, 1514; the day of Luther's posting up his theses at Wittenberg (the well-known epoch of the Reformation) October 31, 1517. Now, from May 5, 1514, to May 5, 1517, are three years; and from May 5, 1517, to October 31 of the same year, 1517, the reckoning in days is as follows:—

May 5—31.....27	August.....31
June.....30	September.....30
July.....31	October.....31

In all one hundred and eighty, or half three hundred and sixty, days; that is, just half a year. So that the whole interval is precisely, to a day, three and a half years,—precisely, to a day, the period predicted in the Apocalyptic prophecy! Oh, wonderful prophecy, is the exclamation that again forces itself on my mind! Oh the depth of the riches of the wisdom and the foreknowledge of God."

That the symbol of *the rising from the dead*

was fulfilled in the fact that although the martyrs continued in their graves, the cause for which they had suffered arose, we may appeal to the testimony of both friends and foes. "And I," said John Huss, speaking of the gospel-preachers that should appear after he had suffered at the stake,—"and I, awakening as it were from the dead, and rising from the grave, shall rejoice with exceeding great joy." Again, in 1523, after the Reformation had broken out, we find Pope Hadrian saying, in a missive addressed to the Diet at Nuremberg,—"The heretics Huss and Jerome are now alive again in the person of Martin Luther." The consternation and dismay which fell upon all the adherents of the Papacy when Luther arose, and the Reformation under him began to gain ground, is a fact too well known to every reader of the history of the period, to need any particular illustration here.

"And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Christ, after his resur-

rection, ascended to heaven in a cloud: so was his Church received up at the Reformation. Whatever tended to give protection and influence to the Church of the Reformation, may be justly regarded as the fulfilment of this symbol,—the civil laws passed in her favour, by which, in several of the countries of Europe, she was placed in the enjoyment of full religious toleration, and could worship without incurring, as aforetime, either civil or ecclesiastical penalties. But the exposition most in harmony with this ascension symbol is that given by Dr Candlish, in his "Four Letters to Elliot," and which is as follows:—

"Thus, generally, it may be said concerning the Apocalyptic distinction between the heaven and the earth, that the one represents the region of influence, the other the region of events; the one the seat of power, the other the seat of action; the first the ideal locality, or, as it were, retiring-room, in which the unseen agencies that tell upon the world's history meet, and mingle, and adjust themselves, —the last the actual locality, or open stage on

which the palpable occurrences of that history are enacted."

"Thus, on the earth, the Reformation is begun. For a time, the agents in that mighty work,—Luther and his compeers,—are like passive instruments, acted upon rather than acting,—Luther himself being like one blindly driven by a superior force, which he can neither measure nor explain. He puts forth vast power, but it is as one impelled or possessed. He cannot regulate his own movements; he recoils, and is reluctant; he knows not whither his steps are leading him, and he staggers as he finds himself in front of the Papal bull.

"But, by and by, the principles thus rudely wrought out, in the region of events, pass again, with their great Author and Inspirer, into the region of influence. The Reformation becomes something more than an uncontrollable effect; it becomes a commanding cause. The motives and impulses which, as if spontaneously and simultaneously, stirred everywhere the irrepressible revolt against Rome's intolerable tyranny, are gathered up, syste-

matized, and elevated into the high position of a ruling power, not only in morals and religion, but in the whole economy, also, of the social system of the world. In a word, the scheme of Protestant doctrine,—based upon the sole supremacy of the Scriptures as the rule of faith, and of the Spirit as the interpreter of the Scriptures,—was settled and promulgated, as a testimony for Christ, open, authoritative, and influential; and the *harmony of the Reformed Confessions* became, as to its spirit and substance, the true ascension of the witnesses. Certainly, nothing has more struck and startled their enemies than this, in so far as it has been wrought out. It has been really, in an intellectual and spiritual point of view, more noticeable, as a source of real trouble to them, than all the Protestant Establishments in Christendom put together. Their very anxiety to exaggerate real and to invent imaginary discrepancies among Protestants, proves how keenly they are stung by the essential and Divine unity of the Reformation testimony, in favour of a free salvation by grace, through

faith alone. It is this holy and heavenly system that they hate and fear; and its exaltation, as by a voice from heaven, into a principle of paramount influence, in the teaching and standards of the Reformers, is the real cause of the amazement with which 'their enemies beheld them.'

"I am persuaded that this view will commend itself the more it is pondered, as fully answering all the conditions of the symbol, even as you apply it to the era of the Reformation. I think also that it is free from the difficulties to which I formerly adverted. The ascension to heaven, upon this theory, has nothing in it inconsistent with a prolonged prophesying in sackcloth. The Reformers, in giving to Protestant impressions a high 'local habitation and name,' among the elements and sources of command over the minds of men, did no more than carry out more authoritatively and influentially, yet still with persecution, the completed testimony of their martyred predecessors."

The resurrection of the witnesses, like that

of their Lord, was accompanied by an earthquake. The earthquake was connected with and sprung out of the resurrection, and may therefore be viewed as symbolizing a revolution mainly of a moral or religious character. In the earthquake, "the tenth part of the city fell." To explain this, we have only to bear in mind that the "city" was constituted of the ten Roman kingdoms of Europe confederated under the Papacy. Which of these ten kingdoms was it that *fell* at the Reformation, as a Popish country? The answer is, Britain. The fall of this tenth part (the tithe) of this city was the first fruits, as it were, of that great harvest of destruction awaiting the Papacy.

An important announcement follows: "The second woe is past; and, behold, the third woe cometh quickly." The second woe,—the Turks,—came to its height in 1572, about the same time that the Reformation was established; but could not be said to be past, as we shall afterwards show, till about the middle of the eighteenth century. The third woe was to begin when the seventh trumpet should be

sounded, and was to comprehend the seven last plagues of mystic Babylon. "The third woe cometh quickly." There was an interval of five hundred years between the first and second woe; but the second was to be followed by the third, at the distance of only about fifteen years. It was to do its work quickly, after it did come. By a series of fearful and exterminating judgments, following each other with astounding rapidity, was Rome to be brought down. The seventh trumpet now to be sounded was her death-knell; but though to her a terrific peal, it was a trumpet of jubilee to the Church: it announced the destruction of her great enemy, and the deliverance of the nations, who were henceforth to become the kingdoms of her Lord and of her Christ. Accordingly, no sooner did it sound, than great voices were heard in heaven, proclaiming the reduction of the world under the reign of God.

THE TEN-HORNED AND SEVEN-HEADED BEAST OF THE SEA.

Before describing the third and last vial, we must speak of the object of that vial. We have had no occasion to do so hitherto, because he has not yet appeared on the Apocalyptic scene. The next vision of John, however, brings him before us. Paul, as well as other apostles, had spoken of one whose coming is after the working of Satan, with all power, and signs, and lying wonders,—the Man of Sin, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. But when Paul wrote, as he himself

tells us, there were lets and hindrances in existence, which obstructed the appearance of the Man of Sin, and should continue to do so for some ages to come. But the apostle intimated, at the same time, that these obstructions should in due time cease to exist,—that the *let* would be taken out of the way, and then that that Wicked would be revealed, affording to the saints an opportunity of displaying their patience in the endurance of his tyranny, and to God of manifesting his power in breaking him in pieces. The Roman empire, in its imperial form, was the grand let to the rise of Popery in Paul's time, and for some time after. It was necessary that the throne of the Emperor should be abolished, in order that the chair of the Bishop might be erected in its room. And to what were the great acts of the drama we have been contemplating,—the events falling under the seals and trumpets,—directed, but just to break in pieces the fabric of imperial Rome, that, the let being taken out of the way, the Man of Sin might be revealed. Accordingly, in the vision to which

we have now come, we witness his portentous rise.

"And I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." (Chapter xiii.) This chapter contains an account of the rise of two beasts. The first beast is represented as rising out of the sea, having seven heads and ten horns; the second beast is represented as rising out of the earth, having two horns like a lamb, and speaking as a dragon. We shall briefly indicate what we are to understand by these two beasts. This will enable us to enter with advantage upon the exposition of the details of the symbols. The first beast,—that which rose out of the sea,—we take to be the secular empire, with its Papal head. The second beast,—that which rose out of the earth,—we take to be the hierarchy or ecclesiastical state. It was by the union of these two that the world was so long oppressed, and the Church brought to the very brink of extermination. Between the two

branches of the Papacy there was as close and intimate alliance almost as between body and soul. The State served the same purpose to the Popedom which the horse does to the rider, —which the hand does to the will. It was the beast on which the harlot rode; it was the arm by which the Papacy executed all its cruel and bloody decrees.

It appeared to John as if he were stationed on the sea-shore; and as he gazed upon the waters, which at the time were agitated with tempest, he saw a monster emerging from the deep. His appearance was sufficiently dreadful. He had seven heads, indicative of craft; ten horns, the symbol of power; crowns upon his horns, the emblem of dominion and authority; on his heads blasphemous titles, plainly indicating an idolatrous and impious character. Such was the frightful combination of evil qualities,—craft, ferocity, power, impiety,—which was apparent at the very first glance.

It is usual in Scripture to represent tyrannical kingdoms under the symbol of a wild

beast. It is impossible not to admire the propriety of the symbol. It is the property of man to be ruled by reason, to be accessible to considerations of clemency and pity, and to have respect in his actions to the will of his Maker. It is the attribute of a beast, on the other hand, to be actuated only by brute passion and appetite. Now, have not the kingdoms of the world hitherto, and especially the four great Despotisms seen by Daniel in vision, acted more like the beast of prey than as associations of reasonable and accountable beings? Have they not exercised a lawless violence all along, and done whatever they listed, without regard to the will of Him who ruleth among men? The ascertained import of the symbol, then, renders it clear that it is the rise of a tyrannical and persecuting power that is here prefigured. A reference to the prophecy of Daniel will give us material aid in determining the kingdom here symbolized. There is the closest resemblance, as any one may see who compares the two descriptions, between the fourth beast of Daniel and the

beast of the sea seen by John. The description given by Daniel is such as to lead us to conclude that the fourth beast was a compound of the preceding three. It had the teeth of the Babylonian lion, the claws of the Persian bear, and the spotted skin of the Macedonian leopard; that is, it possessed all the propensities of its predecessors, in addition to its own characteristic qualities. Now, such is precisely the appearance of the beast of the sea, verse 2:—"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Hence we conclude that it is one and the same political association which is symbolized by the fourth beast of Daniel and the beast of the sea of John. The ten horns of the beast of the Apocalypse answer to the ten toes in the image in Daniel. But the fourth beast of Daniel is, by the universal consent of expositors, the symbol of the Roman empire; and it is this empire, therefore, that is symbolized by the beast of the sea; only we have mainly to do with it in its divided form,

as held forth by the ten horns. We may note this farther point of resemblance,—that the two beasts came to the same end: Daniel's is slain, and his body is given to the devouring flame; John's is taken prisoner at the battle of Armageddon, and is cast into the lake burning with fire and brimstone. A short commentary will make the application of the vision to the Papal empire exceedingly plain.

The beast rose out of the sea. The sea is the symbol of society in a state of agitation. The western world at this time was convulsed. The winds that agitated it blew from the north, and were formed of the Gothic nations, whose successive eruptions completely destroyed the fabric of the empire, and plunged society into the utmost confusion. It was out of this flood that the ten Roman kingdoms of modern Europe emerged. "Having seven heads." Let us here avail ourselves of the aid of an interpreter who, we are sure, will not mislead us. In Revelation, xvii. 9, 10, we are told the seven heads have a twofold signification. First, they symbolize the seven hills

which were to be the seat of the government of the kingdom. This, as Elliot remarks, "is a character as important as it is obvious. It binds the power symbolized, through all its various mutations, from its earliest beginning to its end, to that same seven-hilled locality, even like one adscriptum glebæ, and as an essential part of his very constitution and life." This leads us at once to the city of Rome. In the passage just referred to, we are farther informed that the seven heads also symbolize seven kings, *i.e.* seven forms of government. Now, such is the number of distinct forms of government which the Roman empire has assumed from first to last,—kings, consuls, dictators, decemvirs, military tribunes, emperors. Of these kings, or forms of government, it was said, "five are fallen, and one is, and the other is not yet come." Five of these had fallen before the days of John; the sixth, namely, the imperial, was then in being; and the seventh was then future. It was intimated, "and when he [the seventh head] cometh, he must continue a short space." Who is this seventh

head, whose term of existence was to be so brief? On no point are Apocalyptic commentators more divided, or their conclusions more vague. Mead makes the seventh head the demi-Cæsar, or western emperor. Bishop Newton thinks the dukedom of Rome, established after the conquest of the Heruli, is meant. Others suppose that the Christian emperors constituted the seventh head, and had its wound by the sword of the Heruli. Mr Elliot finds the seventh head in the change of government that took place under Diocletian, who, together with his successors, in place of emperor or general of the Roman armies, became king or lord, and in place of the laurel crown and purple, assumed the diadem and robe of silk,—the Asiatic symbols of absolute rule. This was followed by great and fundamental changes in the administration, and is marked by Gibbon as the "New Form of Administration." These are the nearest approaches which have been made to the solution of the difficulty of the seventh head,—"And I saw one of his heads as if it were

wounded to death." This form of government was extinguished by the sword of the Goths. A new head was to arise in the room of that which was cut off; and this, though it should count only as the seventh, would in reality be the eighth; and under it the beast was to go into perdition: "he is the eighth, and is of the seven, and goeth into perdition." Who is the eighth head? To this question an answer is given by the angel himself,—"The beast that thou sawest was, and is not. And the beast that was, and is not, even he is the eighth." From which we infer that the Papacy is the eighth head. This is a singular, and apparently contradictory, account of the beast,—"the beast that was, and is not, and yet is." How was it possible that both statements could be true,—that the beast had ceased to exist, and yet was in existence, *i. e.* when it was the object of wonder to all who dwelt on the earth? And yet this account is perfectly consistent with fact. Pagan and imperial Rome had existed; but the Gothic invasion had brought its existence to an end, apparently for ever; but

it rose again in its decem-regal state. It was the same empire in reality which existed now in the ten kingdoms, as had existed in its undivided form before the Gothic invasion. We have already shown the identity of the seven-headed and ten-horned beast of the abyss or sea, with Daniel's fourth monarchy. But Daniel's fourth monarchy was the Roman empire, and therefore the symbol before us is that of the Roman empire, which again re-appeared. It had apparently been wounded to death ; but it was resuscitated, and mainly through the Papacy. Thus the beast was not, and yet was.

"And ten horns." This is explained in chapter xvii. 12. "And the ten horns which thou sawest are ten kings,"—not individual kings, but lines of rulers or kingdoms,—"which have received no kingdom as yet ;"—an intimation that their appearance was still future. The empire had to be broken in pieces by the shock of the barbarous nations, and out of what had been one undivided monarchy, ten distinct and independent kingdoms were to arise. It is well

known that such was the origin of the ten Roman kingdoms of Europe. Let us trace the boundary line of the western empire. The wall of Adrian, dividing Scotland from England, forms the boundary on the north. This line we prolong across the German Ocean to the Rhine. We ascend that river to Baden-Baden; thence strike eastward to the source of the Danube, which we descend to Belgrade, and thence in a south-western direction, across the Adriatic and Mediterranean, to the great desert of Africa. This line will include the Roman empire of the west; and on this platform were the ten kingdoms to arise. We should expect that these ten kingdoms would be formed not long after the Gothic invasion, for the beast emerged from the flood, with all the ten horns already apparent. We are disposed to take the era A.D. 532. At that epoch we find the following ten kingdoms within the limits we have traced:—the Anglo-Saxons; the Franks of central, the Allaman-Franks of eastern, and the Burgundic-Franks of south-eastern France; the Visigoths; the Suevi; the

Vandals; the Ostrogoths in Italy; the Bavarians; and the Lombards. Great changes have occurred at various periods in Europe. Some of its states have fallen, and others have arisen; but from the Gothic invasion to the present era, ten has been the prevailing number of its kingdoms.

Of these ten kings or kingdoms it was said, that they "receive power as kings one hour with the beast." The (μιαν ὡραν), *one hour*, indicates not the duration of their power, but the time when they should receive it,—that their formation as independent kingdoms, and the development of the beast, should synchronise; both should receive their power at one and the same time. It was at the end of the fifth century, or rather the beginning of the sixth, that the formation of the ten Gothic kingdoms was completed; and by the same time the Pope, supported by the decrees of councils and the acquiescence of kings, had asserted his character of vicar of Christ and vicegerent of God, in virtue of which he claimed supremacy over all kings, and had begun to ex-

hibit the antichristian characteristics of blasphemy and hostility to the saints.

No sooner had the beast of the sea appeared, than "the dragon gave him his power, and his seat, and great authority." The dragon recognised the beast newly arisen as his lineal descendant, and, as such, hastened to serve him heir to all his power, wealth, and dominion. By the dragon Pagan Rome is meant. By the seat of the dragon is denoted the countries over which Rome had swayed the sceptre, which included the richest lands and the wealthiest cities of the western world. Of all these, once the possession of Pagan Rome, Papal Rome has long been mistress. She occupies the same seat as the dragon of old. On his heads were names of blasphemy. Every form of government which had arisen at Rome has assumed titles and arrogated powers of a blasphemous character. The chief magistrate of the Romans from the first was the high priest,—Pontifex Maximus,—and the supreme authority in matters ecclesiastical. To come down to the emperors, some of them were addressed as the

"august" and the "eternal one." Most of them were worshipped as God after death, and some of them were so even before it. But the last head,—the Papacy,—far surpassed its predecessors. There is nothing in the history of the universe that equals the blasphemous titles and powers which the Popes have assumed. They have openly laid claim to be regarded as vicar of Christ, the vicegerent of the Creator, and governor of the world; and on that claim is built up the tremendous and monstrous fabric, partly civil and partly ecclesiastical, that constitutes the Papacy,—the beast.

"And all the world wondered after the beast." This was partly owing to what is stated before, namely, that "his deadly wound was healed." The event was so marvellous, that it drew the admiration of all that dwelt upon the earth to the beast that was the subject of it. When it was pierced by the sword of the Goths, men thought there was now an end of that terrible kingdom, which had shed so much blood and devoured so much flesh; but when they saw it revive in its ten horns

or kingdoms,—occupying the same territory, governed by the same laws, as its predecessor, and finding a new bond of union in the Papacy, —it appeared to them as if Rome had returned from her grave,—so completely had the wound been healed. This appeared little less than a miracle in the eyes of a blinded world, which accordingly fell down before the beast. They had worshipped the dragon,—given unbounded admiration and implicit obedience to every edict of Pagan Rome, whether it regarded things civil or things spiritual;—it had dictated supremely both law and religion. And when they saw the beast sitting on the same throne, and wielding the same power, as the dragon, they could render nothing less to the beast than they had given aforetime to the dragon. "And they worshipped the dragon, which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" The religion of Papal Rome was but a revival of that of Pagan Rome, under different names; and it became an easy matter to those who dwelt upon

the earth to transfer their worship from the one to the other. They who had worshipped demons could do so by whatever name they were called, whether the classic one of Venus, or the Christian one of Mary.

"And there was given unto him a mouth, speaking great things and blasphemies." When the beast found himself on the throne of the dragon, and the world prostrate before him, his heart was lifted up within him, like that of the king of Babylon of old. He imagined himself to be God, and the pride of his heart found vent in the dreadfully blasphemous words of his mouth. He opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." No names have been so fearfully blasphemous as those which the Pope has assumed. He has claimed dominion over the whole world; and, as if this were not enough, he has extended it into the other. Whom he will he can consign to hell, and whom he will he can save from it. The gates of Paradise he can lock and unlock. He has issued his order

to angels, straitly charging them to do his bidding. "We command the angels of Paradise to introduce that soul into heaven," said Clement the Sixth, of such as might die on their pilgrimage to Rome in the year of Jubilee. He has exercised authority over devils, compelling them to release such as he wished to deliver from flames. Gregory the Great rescued thus the soul of the pagan emperor Trojan. To speak of his setting his throne above that of kings is nothing very remarkable: he has exalted it above that of angels and archangels, —he has exalted it above God himself; he has annulled Divine ordinances, and claimed a power to abrogate the moral law,—thus challenging an authority superior to that from which the law emanated; he has sat in the temple of God, showing himself that he is God. "To the Romish Church," writes Clement the Second, "every knee must bow of things on earth, and that at his pleasure even the door of heaven is opened and shut." We find Cardinal Domiani, writing to Victor the Second, introducing Christ as speaking,—"I

have appointed thee to be as the father of emperors; I have delivered into thy hands the keys of the whole Church universal, and placed thee my vicar over her: yea, by the removal of a king" (the Emperor Henry the Third had just died), "have granted thee the rights of the whole Roman empire now vacant." We find Innocent the Third calling himself the "Lieutenant of Him who hath written upon his vesture and on his thigh, the King of kings and Lord of lords," and telling King Richard that "he held the place of God upon the earth; and, without distinction of persons, he would punish the men and the nations that presumed to oppose his commands." We find Clement the Seventh affirming, in a letter to King Charles the Sixth, that "as there is but one God in the heavens, so there cannot nor ought to be of right but one God on earth." Politianus thus addresses Alexander the Sixth: "We rejoice to see you raised above all human things, and exalted even to Divinity itself, seeing there is nothing, except God, which is not put under you." Under the pontifical arms, at

the coronation of the Pope we have just named, was inscribed this distich,—

> " Cæsare magna fuit, nunc Roma est maxima, Sextus Regnat Alexander : ille vir, inde Deus.

But, not to multiply proofs, we close with the very extraordinary titles assumed by Martin the Fifth, in the instructions given to a nuncio sent to Constantinople :—" The most holy and most blessed, who is invested with heavenly power, who is lord on earth, the successor of Peter, the Christ or anointed of the Lord, the lord of the universe, the father of kings, the light of the world, the sovereign pontiff, Pope Martin." Nor are we to suppose that this was a mere empty boast, or unallowed claim, like the high-sounding titles which eastern despots have sometimes assumed. It was ratified by councils, submitted to by kings, and exercised in the very spirit in which it was arrogated over the persons, consciences, and lives of all men. There is not a fact in history better established than the literal fulfilment of what is here foretold :—" These have one mind, and shall give their power and strength unto the beast."

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." And thus, too, was Paul's prophecy in his epistle to the Thessalonians fulfilled:—"Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God."

"And it was given unto him to make war with the saints, and to overcome them." We have already spoken of this war under the head of the witnesses, and our space does not permit us to re-open the subject. There is not one of the ten horns which has not at some period of its history persecuted the saints; nor is there a spot of Europe, within the limits we have formerly traced, which has not been sprinkled with their blood. We need only name the murderous crusades carried on for ages against the Waldenses and Albigenses; the slaughter of the Piedmontese, whose bones whiten-

ed the Alps; the martyrs of Provence, whose blood tinged so oft the blue waters of the Rhone; the massacre of St Bartholomew, when in Paris alone thirty thousand Protestants perished, and the intelligence of which was received at Rome with the ringing of bells and the firing of cannon; the revocation of the edict of Nantes, when many thousand Protestant churches were razed to the ground, and hundreds of thousands of Protestants were put to the sword, or driven into banishment; the bloody wars of Alva in the Low Countries; the suppression of the Reformation in Spain and Italy by the terrors of the axe, the faggot, and the horrors of the Inquisition; besides the countless thousands who perished at other times, and in other parts of Europe, by the hands of Popery, and of whom no record has been kept, and whose names shall never be known till the books are opened. Engraven on the page of history stands the record of her crimes. She shall perish, but it is eternal. To the end of time not a line of the crimson writing shall

be effaced; and so long as it continues to be read, it will excite the mingled horror and indignation of mankind.

But the most marvellous thing in the prophecy is, that the beast should overcome in the war, *i. e.* in the first instance, for in the final issue the Lamb should overcome. Let us here mark the adorable sovereignty of God. This power to make war, and to overcome in the war, was *given* unto the beast. "Thou couldest have no power at all against me," said Christ, when standing before Pilate to be judged, "had it not been given thee from above." The beast, in the plenitude of his pride and power, thought that he might do according to his will, without having respect to any God or man, saying, no doubt, with the king of old, who is he that can deliver out of mine hand? The beast was mistaken herein; he could not have spilt a drop of the Church's blood, nor touched a hair of her head, had he not received power from above. But why did God permit his fold so long to be a field of slaughter? Why did the Church's blood continue to flow, and her groans to ascend

to heaven, while He stood by as one who either would not or could not deliver? We know not. But this we know, that it was God who did it, and that He had wise purposes for doing it, and that He will yet bring good out of it all, and glorify both himself and the Church by the course of suffering through which He has led her.

THE TWO-HORNED BEAST OF THE EARTH.

"AND I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." We intend here simply to indicate, in a few brief sentences, who this lamb-like beast is, and then pass on to the grand catastrophe.

It is the *ecclesiastical hierarchy* which we take to be here symbolized. The vision brings the Pope again before us; only in the beast of the sea he is seen as the ruling head of the ten Papal kingdoms; here he is beheld as the ruling head of the Papal clergy. This beast rose out of the earth,—the symbol of the western empire in its tranquillized state. He had two horns like a lamb. The key of the symbol is found in our Lord's warning:—"Beware of them that

come to you in *sheep's clothing*." Such was the clothing in which the beast of the earth appeared,—a circumstance which fixes upon him a clerical character. The two horns indicate the two kinds of dominion which were to centre in the ruling head of that body,—the civil and the sacerdotal. The Pope united the imperial diadem with the mitre. He grasped the sword of the Cæsars together with the keys of St Peter. We may adduce the bull of Boniface the Eighth, commonly called *Unam Sanctam*, as affording a good commentary upon the symbol of the two horns. This bull attributes to the Church and the Pope two swords, the spiritual and the temporal; the former to be exercised by the Church, the latter for it; the former by the sacerdotal, and the latter by the regal and military hand, but at the nod and sufferance of the priest, according to the commission given to Jeremiah,—"So I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." There are some who understand the two orders

of the Pope's clergy,—the regular and the monastic,—as being intended by this symbol. These were sufficiently distinct and sufficiently powerful to answer to the two horns. The beast of the earth, then, was a pretended minister of Christ; we say pretended, because, while he had horns as a lamb, "he spake as a dragon." The dragon is the symbol of Pagan Rome. The Popes displayed all the lust, cruelty, ambition, tyranny, of the Cæsars. But it was in his speech mainly that he was to display the characteristics of the dragon, which clearly points to the character of his teachings. The religion which the hierarchy of Rome inculcated was paganism very slightly disguised. The doctrine of the Popes was the doctrine of devils.

"And he exerciseth all the power of the first beast before him," *i. e.* by delegation. The clergy were vested in the same powers as the Pope. They could loose and bind; they could offer sacrifice for sins; in short, perform every ghostly function which the Pope could do, in virtue of powers received from him. They discharged the functions of both horns. By ec-

clesiastics mostly were the temporal affairs of the ten kingdoms managed. And all this power the second beast exercised in the way of being accountable to the first, and for the purpose of subserving his interests. Thus, it is added, "and causeth the earth, and them who dwell therein, to worship the first beast, whose deadly wound was healed." The Papal clergy were the great preachers of passive obedience. They bound the people neck and heel, and laid them at the foot of the civil power. They were the grand supporters both of secular and spiritual despotism. Through their instrumentality mainly was the world plunged into slavery, and kept enslaved for so many ages. No human power can prevent a people enlightened by religion from achieving their independence; and no human power can make a superstitious and ignorant people other than slaves. What advances might the world have made in the knowledge both of the principles of civil liberty and of physical science, had it not been for these men, who have been the grand obstacles to progress of every kind! The great discoveries in

physics and mechanics which have distinguished our times would have been made years ago, and much more numerous, beautiful, and useful applications of them would have been known at this day, which are still to be found out. The laws by which nations are to be governed, commerce carried on, and the intercourse of States with one another regulated, are only beginning to be understood. And why only now? Because mind was completely overborne by a set of men who placed all virtue and wisdom in the maxim, that the world should worship the beast.

"And he doeth great wonders." Who has not heard of the pretended miracles of the Popish Church,—the palpable cheats, gross delusions, and impudent falsehoods, which she has practised in support of her authority? Transubstantiation alone, which her priests are performing every day, were enough to confer on that Church unrivalled pre-eminence as a wonder-worker. Nor are the wonders of the beast sometimes of a very harmless kind: "He maketh fire to come down from heaven

on the earth in the sight of men." Has he not arrogated to himself the power of wielding at will the thunderbolts of God? What dreadful curses, with bell, book, and candle, has he not pronounced on the persons, goods, and souls of his victims! These anathemas struck terror into the hearts of the bravest, and laid the mightiest monarchs prostrate in the dust. No armies, no human might, could avail the man against whom had been launched the thunders of the seven hills. The fire of heaven could not have been more instantaneous or more deadly. With this fire how often has the Pope scathed whole nations at once! When the sentence of excommunication was thundered against a kingdom, what wailing, despair, suffering, overspread it! The whole course of life was instantly arrested, the churches were closed, the sacraments were interdicted; and whoever died while the excommunication was in force, his body lay unburied, and his soul was cast out of paradise. "And deceiveth them that dwell on the earth, by the means of those miracles which he had power

to do in the sight of the beast." It was by the help of these impostures that the clergy kept up the authority of the Pope,—" saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." The beast that received the wound was the old Roman empire. From the Gothic sword did it receive what seemed to be its death-blow; but it lived again in the ten kingdoms, united and governed by the Papacy. This last was a faithful imitation of the former. Its head arrogated more than the supremacy and extent of dominion possessed by the Cæsars; and its religion was just a revival of paganism; so that Papal Europe was but the image of Pagan Europe. Nevertheless, the clergy wrought so adroitly with their wonders, that they gained the consent of a blinded world, that this image should be set up, and held in universal veneration.

" And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as

many as would not worship the image of the beast should be killed." It was no dead painting: there was life in the image; and the clergy breathed that life into it, in discharge of their main function, which was, to proclaim the supremacy and divinity of the Pope. "That the image of the beast should both speak,"—speak in blasphemy against God, by arrogating his titles and powers; and speak in anathemas against the saints,—"them that dwell in heaven,"—by denouncing all who would not worship him, as heretics, and delivering over their bodies to be burned. "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name." It was customary in ancient times for servants and soldiers to have imprinted on their persons the mark of their master and commander. The mark was sometimes a hieroglyphic, sometimes the capital letters of the name, and sometimes the name in full. Popery,

too, required its supporters to wear its mark, more or less conspicuously, if not in their forehead, yet in their right hand. That mark consisted in the profession of the Romish faith, without which, Rome would not permit any man to enjoy either natural or civil rights: "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." From instances almost innumerable we shall select only one. Pope Martin the Fifth, in his bull issued soon after the Council of Constance, enjoined the professors of the Catholic faith not to permit heretics to have houses in their districts, or enter into contracts, or carry on commerce, or enjoy the comforts of humanity with Christians. This furnishes a striking point of resemblance between the beast whose deadly wound was healed, and the image of that beast,—between the dragon and the dragon's successor, which, though it wore the lamb's skin, had the dragon's voice; for we find an edict issued against the primitive Christians by the pagan emperor Diocletian, in precisely similar terms. Ac-

cording to that edict, "the Christians," says Justin Martyr, "had not the power of buying or selling anything, nor were they allowed the liberty of drawing water itself, before they had offered incense to detestable idols." We might go on in this way presenting the portraiture of Popery, but many volumes would not suffice to contain it, and a whole lifetime would not be long enough to finish it.

THE COMMENCEMENT AND TERMINATION OF THE 1260 DAYS.

We now come to discuss the question of time. There is a certain period fixed by God between the birth and death of every man. The same Providence, by an irresistible decree, has determined the days of the Man of Sin. Between his appearance above the dark flood, and his descent into his burning grave, an interval will elapse of twelve hundred and sixty years. This number occurs in the Apocalypse, in connection with the existence of Antichrist, not less than five times. The Gentiles were to tread the holy city under foot forty and two months: the witnesses were to prophesy, clothed in sackcloth, a thousand two hundred and three score days. The woman fled into the wilder-

ness, where she had a place prepared of God for a thousand two hundred and three score days; and in the wilderness she was nourished for a time, and times, and half a time. Power was given unto the beast of the sea to continue forty and two months. The period is variously expressed in days, months, times, but its length is the same in all,—twelve hundred and sixty days, or years. The prophecy of Daniel, too, limits the duration of Antichrist to the same period,—a time, times, and the dividing of time. Thus, as regards the length of the period, there is no doubt. The Papacy cannot possibly survive its twelve hundred and sixtieth year, dated from its rise. This is the hour of its doom, beyond which neither craft nor power can prolong its existence: then it goeth into perdition. The main point here, then, is to ascertain the period of the rise of the Papacy: twelve hundred and sixty years added to that will give the epoch of its fall. Of course its rise must be placed subsequent to the Gothic invasion; for out of that flood did the ten kingdoms emerge. The ten kingdoms, as we have al-

ready stated, were completed by the opening of the sixth century. We are not, therefore, to look for the full development of the Papacy before that century, nor are we to look for it at any era very much subsequent, as must be evident from our former explanations, that the ten kingdoms of Europe, united and governed by the Pope, their last and eighth head, forms the beast of the abyss, whose continuance is limited to forty-two months. Do we find any strongly-marked epoch occurring soon after the commencement of this century in the history of the ten kingdoms or of the Papacy? Do we find any signal change in the constitution of the first, or any signal enlargement or confirmation in the powers and claims of the second? We do. About the year 530 we find a change passing upon the ten Gothic kingdoms, which made them, in fact, Roman kingdoms, and linked them to the fourth monarchy of Daniel, and made them, in truth, but a continuation of that Roman empire to which the invasion had given a deadly wound. From A. D. 530 to A. D. 533, Gibbon tells us, the Emperor Justinian pub-

lished his immortal works, the CODE, the PANDECTS, and the INSTITUTES. These contained a digest of the laws of the ancient Roman empire, which henceforward became the law of the ten kingdoms. Gibbon remarks that, by the execution of this work, "Justinian, the Greek emperor of Constantinople and the East, was the legal successor of the Latian shepherd who had planted a colony on the banks of the Tiber." Much more, would we remark, was it true of the ten kingdoms, which now began to be governed by the laws of ancient Rome, and into which the very spirit of Rome was thus infused, that it had now become the legal successor of that Latin kingdom which Romulus founded on the banks of the Tiber. The promulgation of the Justinian CODE seems to mark the epoch of the full emergence of the ten-horned beast above the Gothic flood: the ten kingdoms then became the true lineal descendant of pagan Rome. But what of the Papacy? Was there about the same time any signal enlargement or confirmation of the powers of the Pope? It was just at this time that Justinian issued his

famous Decretal Epistle to the Pope, in which he recognised him as the head of all holy Churches,—not the head of the Churches of the western empire only, but of those of the eastern also. Roman Catholics themselves have acknowledged this to be the first imperial recognition of the absolute primacy of the Pope. Then it was that the Pope assumed the blasphemous title of Christ's Vicar,—a character which forms the basis of that authority which the Pope claims over temporal sovereigns. Christ is King of kings; and were the Pope really Christ's Vicar, he would be a king of kings too. Thus, in the assumption of the title and character of Christ's Vicar, the Antichrist was revealed. It is remarkable that at the same period we find a remarkable change taking place, both in the constitution of the ten kingdoms, and in the character of their real head: we find the former becoming Roman kingdoms, and the latter Christ's Vicar, *i.e.* Antichrist. From this period, then, we are disposed to date the commencement of the twelve hundred and

sixty years, during which the witnesses prophesied clothed in sackcloth.

Seventy years later we find another strongly marked epoch in the history of the Papacy. In A. D. 606, the Emperor Phocas confirmed by his decree what Justinian had done, by constituting the Pope universal bishop, and requiring all the Churches to acknowledge the Papal supremacy; and in A. D. 608, Phocas gave Pope Boniface the Pantheon, which, from being a temple originally dedicated to all the Pagan gods, was henceforward dedicated to the worship of the Virgin Mary and all the martyrs. It had been the high place of Pagan idolatry, and now it became the high place of Antichristian idolatry. We would request our readers specially to mark these two stages in the rise of the Papacy. They are Justinian's edict, A. D. 533, and Phocas' edict, A. D. 606.

Others have traced yet a third stage in the rise of the Papacy,—the era of Charlemagne. Charlemagne, king of France, was crowned Emperor of the Romans, by Pope Leo, in A. D.

800. By the help of Charlemagne, the Pope's temporal authority was enlarged and confirmed; three of the ten kings whose territory adjoined the Roman see being abolished, and the Pope being vested in their authority and their territories,—thus fulfilling the prophecy of Daniel, that three of the horns should be plucked up before the little horn.

From which of these three epochs are we to date the commencement of the twelve hundred and sixty years? The opinion entertained by some that there may be a double, or perhaps even a treble commencement of this period, is very probable, and may turn out to be true. It is countenanced by a prediction long since fulfilled. The "seventy weeks" of Daniel determined the length of the captivity in Babylon. But there was at three several times a carrying away; and, of course, the question came to be, from which of these periods the commencement of the seventy weeks should be dated. It was found that as there were three stages in the captivity, so there were three corresponding stages in the return, with ex-

actly seventy weeks between each corresponding stage. So, to the three stages in the rise of the Papacy there may be three answering stages in its downfall and total extinction. If we date the commencement of the twelve hundred and sixty years from the era of Justinian, A.D. 533, we are brought down to 1793. If we date from the era of Phocas, A.D. 606, we are brought down to 1866. And if we date from the era of Charlemagne, A.D. 800, we cannot look for the downfall of Popery till 2060.

Let us examine these three epochs a little more particularly, and see how they correspond with the present state of the world and of the Papacy. We feel satisfied that we are warranted to make the era of Justinian the *primary* commencement, at least, of the twelve hundred and sixty years. At that epoch we behold the ten kingdoms risen, governed by Roman law, with Christ's Vicar placed in arrogant and blasphemous supremacy over them. If to that we are to add twelve hundred and sixty years, we are brought down, as we have said, to 1793, the era of the French Revolu-

tion. How does that period correspond? Was there any similarity between the rise of the Papacy in 533 and its fall in 1793? A very striking similarity. The code of Justinian first recognised the Pope's absolute ecclesiastical supremacy, which properly constitutes him the Antichrist, and is the basis of all the power he claims over temporal potentates. At the French Revolution, the leading kingdom in continental Europe disavowed and formally abolished his supremacy: *the clergy were declared totally independent of the see of Rome;* and the choice of bishops was vested in the departmental authorities. The manifold calamities of which the Revolution was productive to the Papacy we shall have a future occasion of stating: we only here farther remark, that the tremendous blow then inflicted on Rome she has somewhat repaired, but is very far from having fully recovered. The second epoch,—that of Phocas, A.D. 606,—brings us to 1866. All admit that the Pope was by this time vested in the title and powers of Christ's Vicar. The general consent on this point warrants the con-

clusion, that at this era there was a fuller manifestation of Antichrist; that now, at least, he was fully come; and that at the corresponding era of 1866 he will be fully and finally destroyed. But though the Papal system will then, in all likelihood, be broken up and swept away, remnants of Popery may remain, and the full glory of the millennium, consisting in the restoration of the Jews, and the full conversion of the Gentile world, may not be realized till toward 2000,—forming a third period corresponding to the era of Charlemagne.

Daniel speaks of two periods,—one of thirty, and the other of forty-five years, making seventy-five years in all,—which are to be added to the twelve hundred and sixty days. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days;" which are just thirty days added to the twelve hundred and sixty. Thirty years after the termination of the twelve hundred and sixty years, we may expect some event bearing with decided effect

on the downfall of Antichrist. But a still more blessed change may be expected forty-five years after that again ; for it is added, "Blessed is he that waiteth, and cometh to the thousand three hundred and five-and-thirty days." If we make the era of Justinian, A.D. 533, or rather 530,—for he began the promulgation of his code in 530,—the commencement of the twelve hundred and sixty years, they will end in 1790, and, adding thirty years to that epoch, we are brought down to 1820, the era of the Greek insurrection,—the pouring out of the sixth vial, as we shall afterwards show; so that the waters of the symbolic Euphrates might be dried up, and preparation made for the catastrophe. In another forty-five years, which brings us to 1865, according to Daniel, a blessed era shall begin,—the millennium, most probably ushered in by the complete destruction of Antichrist. It is a remarkable coincidence, that in the rise of Antichrist there were seventy-five years between his primary appearance at the era of Justinian, and his secondary at the era of Phocas ; and we find an era of corresponding

length in his predicted downfall, extending from the French Revolution to 1865, which most probably marks the epoch of his consummated ruin, the interval being filled up with the plagues of the consummation.

But there are some who maintain that the rise of the Papacy cannot be dated earlier than A. D. 800, when the Pope became a temporal sovereign, having, by the help of Charlemagne, completed his conquest of three of the ten princes, and incorporated their territories with the patrimony of St Peter. Such base their conclusion on the symbol employed in Daniel to represent him,—the little horn, which, say they, imports his temporal sovereignty; and that therefore till he appeared as a horn, that is, as a temporal sovereign, he could not be said to be risen. It appears to us that such confound the accidents with the essence of the Papacy. We know not on what ground it is asserted that a horn cannot symbolize an ecclesiastical ruler, especially when the ecclesiastical authority is of so absolute and sweeping a character as to involve the possession and ex-

ercise of temporal dominion, whether the person vested in that ecclesiastical authority be nominally the head of a temporal kingdom or no. The following considerations, we think, will be deemed satisfactory. First, the prediction respecting the three horns that were to be plucked up before the little horn, is not given in the Apocalypse at all,—a circumstance that satisfies us that great stress is not to be placed upon it. Second, the plucking up of the three horns is represented in Daniel as subsequent to the rise of the little horn. The words are,—"The other which came up, and before whom three fell;" "another shall rise after them, and he shall be diverse from the first; and he shall subdue three kings." Thus the symbol represents him as existing previous to the subjugation of the three horns, and exhibits their subjugation as his act. It follows that Antichrist was a horn before he had any temporal kingdom. Third, it is expressly said that this horn was diverse from the others. To what can this refer but to the fact, that while they were secular rulers, he was an ecclesiasti-

cal potentate. If the horn symbolizes him only as a temporal prince, it could have been affirmed on no good ground that he was diverse from the others. Fourth, the temporal power of the Pope springs out of his ecclesiastical authority. His having a temporal kingdom was, if we may so speak, a mere accident. It was not that which gave him his temporal authority: although he had never been sovereign of the Papal States, his temporal dominion would have been not the less unbounded and supreme. It grew out of his claim as Christ's Vicar; and though he had never had a single soldier nor a single acre of territory, he would, as the Vicar of Christ, have been supreme over the kings of the earth. It is this claim that constitutes him the Antichrist,—a claim that involves in it supreme dominion, temporal as well as spiritual; and to us it appears a matter of no moment at what time he obtained his insignificant patrimony, seeing his supreme dominion was neither in point of theory nor in point of fact founded on that. The moment that the Bishop of Rome avowed

himself the Vicar of Christ, and had that claim acknowledged, the Antichrist was come: then he had a character allowed him which placed him above sovereigns, entitled him to dispose of their crowns and kingdoms, and to press into his service, when occasion required, the revenues and armies of Europe. This claim, we have already shown, was first admitted by Justinian in 530, and more formally and fully recognised by Phocas in 606. These seventy-five years form a broad line, marking off the era of the reign of Antichrist, and the twelve hundred and sixty days of sackcloth to the witnesses; and a line of equal breadth will mark the termination of his reign, filled up by two terrible catastrophes, the first of which we have already seen; the last is most probably opening upon us;—the former symbolized in the Apocalypse by the Harvest, and the latter by the Vintage.

There is another consideration which adds great force to our conclusion,—a consideration which is ably stated by Mr Elliot in his great work. All the great lines of prophecy, how-

ever remote the point whence they take their rise in the past, converge to our era. In the eighth chapter of Daniel's prophecy, we find the longest prophetic number anywhere in the Bible,—two thousand three hundred days,—forming the limiting period of the defilement of eastern Christendom by the Mahommedan abomination: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." No time is specified from which the commencement of the two thousand and three hundred days is to be dated, and we are left at liberty to select the most marked epoch in the history of the power by which the sanctuary was to be defiled. Some commentators have dated it from the year B. C. 165, when the temple was defiled by Antiochus; but there is no authority for this

in the prophecy itself. There is more probability in the epoch fixed on by Mr Elliot,—that of the acme of the Persian ram's conquering power, which was seen in the vision pushing westward, and northward, and southward. Counting from B. C. 480, when Xerxes made his triumphant progress to invade Greece, the two thousand three hundred prophetic days bring us down to A. D. 1820, the year of the Greek insurrection, when Greek Christendom began to be cleansed from the Turk and his religion. Mr Elliot is not alone in his selection of this period; and according to this calculation, the termination of these days falls within the noted seventy-five years assigned by Daniel for the time of the consummation. Again, it is highly probable that the seven years' insanity and bestiality of Nebuchadnezzar were typical of the moral and political madness with which the four monarchies, of which he was the golden head, were to be smitten. If so, and if we calculate from B. C. 727, when the Assyrians under Shalmaneser first "came down like the wolf on the fold"

of Israel, we find the "seven times" of the aberration of the great monarchies terminating about 1790. It is a striking fact, taken in connection with this view of the matter, that the French Revolution appears to have brought to an end in Europe the war of monarchs. The wars that may be waged henceforward will be those of the people against their monarchs. Yet again, the most probable calculation of the world's chronology makes the world's seventh millenary to begin about seventy-five years after the epoch which we have fixed on as that of the primary termination of the twelve hundred and sixty years. It was an old Jewish opinion, and likewise an early Christian belief, that after the year 6000, dated from the creation, the world's Sabbath would begin. We are on the eve of this long-anticipated Sabbath. It already begins to dawn towards that great First Day of the coming era of rest and blessedness. Thrice welcome to a world which has been so long desolated by the tempests of war, and enthralled by the fetters of superstition! and

not less welcome to a Church which for so many ages has worn only sackcloth! Unless the shadow on the dial of prophecy greatly misleads us, that mighty consummation is at hand.

THE HARPERS ON MOUNT ZION.

As the night of his seven last plagues closes darkly around Antichrist, we behold the day opening upon the Church. John had just been shown a vision of the rise of the beast of the abyss,—his pride, ambition, blasphemy, unbounded cruelty, and tyranny. After these had been symbolically detailed, one would have expected the next scene to be the terrible catastrophe of his overthrow. But no: when the curtain rises, the view rests on a comparatively small but blessed company gathered with the Lamb, and standing with their harps amid the light of the Mount Zion: "And I looked, and lo! a Lamb stood on the Mount Zion, and with Him an hundred, forty, and four thousand,

having his Father's name written in their foreheads." (Chap. xiv.)

We saw this company before. Immediately previous to the apostacy of Christendom, and just as the beast, after which the whole world was to wonder, save those whose names were written in the Lamb's book of life, was about to rise and begin his domination, we saw a certain number,—the precise number that now appeared on Mount Zion with the Lamb,—selected in Divine sovereignty, and sealed by God in order that they might not be seduced by the craft of the beast, nor destroyed by his power. But where had they dwelt, and how had they been preserved? When Antichrist revelled in the wealth and dominion of the western world, they found an asylum in the wilderness; when the Gentiles were treading under foot the outer court, they ministered at the altar; and how often did they there present the sacrifice of their own lives! for as individuals they were mortal, though as a sealed company they were inviolable and immortal. But now, after being so long hidden from view, they re-appear, and

not one is lacking. The identical number sealed at the commencement of the twelve hundred and sixty years of sackcloth, is seen with the Lamb on Mount Zion at the termination of these years. "And I heard the number of them which were sealed." The special attention of the Apocalyptist was called to the number, that he might afterwards be able to mark the fact of their wonderful preservation: "I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand." John could not but recognise the same company, and admire their completeness, notwithstanding the calamities and apostacies that had been prevalent since the epoch of their selection: "And I looked, and lo! a Lamb stood on the Mount Zion, and with him an hundred, forty, and four thousand, having his Father's name written in their foreheads." To what occasion in the Church's history does this appearance refer? It is exceedingly improbable that so important an epoch as the Reformation would pass unnoticed in this symbolical history. It had been referred to in

the history of the witnesses under the symbol of their resurrection; but we would expect also to meet it in the parallel prophecy of the beast. The chronological point where we would naturally look for it is precisely that which this vision of the hundred, forty, and four thousand on Mount Zion occupies. Without hesitation, therefore, we conclude that this vision symbolizes the Reformation. The several parts of the vision exactly agree with the various facts of that great event. These we shall briefly note.

The company appeared on the Mount Zion, —the symbol of the true Church, in opposition to the city now trodden under foot of the Gentiles; they appeared with the Lamb,—the true priest, in opposition to the false prophet, after which the world wondered; they had his Father's name written on their foreheads, *i. e.* they made open profession of his truth. John heard a voice from heaven, "as the voice of many waters," symbolizing the nations that embraced the reformed faith, (waters being the symbol of nations)—Germany, Denmark, Sweden, Holland, Geneva, England, Scot-

land. He heard, too, "as the voice of a great thunder," the symbol of those mighty dispensations of Providence which attended and followed the Reformation. The wonderful unanimity of sentiment and harmony of profession which reigned among the Reformed Churches are brought finely before us in the symbol of "the voice of harpers harping with their harps." Scattered throughout several of the countries of Europe, yet holding and expressing the same views of truth, they resembled a confederated company of harpers. And even in our days of division we still perpetuate the recollection of that noble melody which flowed from their well-strung harps, by the general use of the phrase, the *harmony* of the reformed confessions.

"And they sung as it were a new song before the throne, and before the four beasts, and the elders." In the various places in Scripture in which reference is made to a new song being sung, we find that the occasion is some new and signal deliverance,—a deliverance so great, marvellous, and complete, as to take precedence of all former deliverances, and supersede all

former songs. Such was the song of Moses at the Red Sea; such was the song of Deborah when Sisera was discomfited; and such was that of the captives when they escaped from Babylon: "The ransomed of the Lord returned and came unto Zion with singing." So the new song sung by the hundred and forty and four thousand who had escaped from mystic Babylon is finely expressive of the wonder, gratitude, and joy of the reformers, on occasion of their miraculous escape from the rage and power of Antichrist. They were like them that dream. Then was their mouth filled with laughter, and their tongue with singing. "But no man could learn that song, save the hundred and forty and four thousand, which were redeemed from the earth." They only who had participated in the deliverance,—been redeemed from the Papal earth,—could join in the song of thanksgiving. Or if by that song be meant the truth professed with such singular unanimity by the Reformed Churches, then none but those who had been elected by God's grace, and illuminated by his Spirit, could learn that song.

God had an "election" in the various countries of Christendom; and they only, from the era of the Reformation downwards, have been able to profess the truth as held by the Reformed Church.

Several particulars of their life and character are added. "They are virgins," which intimates the care they would exercise to preserve themselves, both in doctrine and practice, from the pollution of the Romish idolatry. "These are they which follow the Lamb whithersoever He goeth,"—the symbol of their steadfastness, self-denial, and patient endurance. Many and grievous accusations would be preferred against them: they would be regarded as rebels by the civil authorities, and heretics by the ecclesiastical. Nevertheless they should stand acquitted in the presence of Him whose judgment is according to truth: "And in their mouth was found no guile; for they are without fault before the throne of God." To these elected and sealed ones should attach the farther interest of being the first fruits of reformed Christendom. Like the sheaf presented of old in the

Temple at the beginning of harvest, the Reformed Church was the first sheaf of that glorious harvest yet to be gathered from all the countries of Europe: "These were redeemed from among men, being the first fruits unto God and to the Lamb."

The great apostacy was now drawing to its close, and by three grand epochs was the work of God on earth to be revived, and the millennial glory of the Church introduced. These three distinct stages are exhibited under the symbol of three successive angels seen by John flying in the midst of heaven. To each of these revivals in the Church there is a corresponding epoch in the downfall of the Papacy. The first is thus described:—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This angel is the symbol of a body of faithful preachers of the gospel, which were to arise at the time referred to in the various countries of the Roman earth. To ascertain the epoch in question, we have

only to inquire when was the first general promulgation of the truth in Europe after it had been suppressed by Antichrist? Undoubtedly at the Reformation. And, what corroborates this opinion is the fact, that the angel gave warning of the danger of continuing in the idolatry of Rome, and revealed to men the true object of worship,—"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters:" the very call which the Reformed preachers addressed to the Popish idolators. The second angel, we apprehend, marks the epoch of the termination of the twelve hundred and sixty years. He proclaimed the fall of Rome. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." It is not the final, but begun fall of Babylon that is here announced; for the second angel is followed by a third, who proclaims her consummated ruin. The reference

here, we conceive, is to the tremendous blow which the first French Revolution inflicted on the Papacy, and from which there is no probability that it will ever recover. On the minds of Protestants that dispensation produced an impression that Popery was near its fall, just as if an angel had cried it from heaven. The third and last angel announces the completed overthrow of Babylon. This is plain, from the fact, that the terms of the proclamation are the same with those which in other parts of the Apocalypse are employed to express the final and consummated doom of Antichrist,—a cup of unmixed wrath and torment, with fire and brimstone, the smoke of which ascendeth up for ever and ever. And the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the

presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Then follows an intimation, the import of which we take to be, that now at least the period of suffering allotted to the Church had terminated, and that henceforward the saints should enjoy a special blessedness. Has the third angel,—the herald of Babylon's final doom,—yet appeared in heaven? We cannot confidently affirm that he has; neither are we prepared to maintain that he has not. When we look to the Roman earth, and contemplate the insurrections, massacres, intestine broils, and bloody wars, of which it is at this moment the theatre,—when we think of the fierce resentments and animosities which have sprung up, and which every hour is exascerbating, and which are now being directed in their full force against the members of that city whose capital is the seven hills,—we are persuaded that we see the cup in the hand of Babylon, the fires kindled amid which she is

to be consumed, and the smoke of her torment already ascending into the skies.

It is not here only, but in other parts of the Apocalypse, and also in Daniel, that we find the three great epochs that will constitute "the time of the end" predicted. Daniel adds a period of seventy-five years to the twelve hundred and sixty,—the commencement of that period synchronizing, we conceive, with the *second* angel, who announces the begun ruin of Babylon, and its termination, with the third angel, who proclaims Babylon's completed destruction. In chapter xviii. of the Apocalypse, which contains a lengthened and detailed account of the overthrow of the Papacy, we find that overthrow marked off into three periods. The first is that of an angel, with whose glory the earth was lightened, and who "cried mightily with a loud voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." This angel seems to correspond with the era of the Reformers, whose preach-

ing lightened Europe, and who exposed the abominations of Popery in almost the identical words of the angel. The next stage is that of the voice which gave warning of the approaching plagues of Babylon, and called on God's people to flee out of her, which synchronizes, we apprehend, with the French Revolution, when her doom began to be inflicted. The last is termed "a mighty angel:" power is his attribute, for he shall finish what the other two only commenced; and accordingly the act he performs strikingly symbolizes the sudden, fearful, and irretrievable ruin that shall then overtake Rome. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." There are yet other two prefigurations in the Apocalypse of "the time of the end," fraught with more terrible import than even those to which we have just adverted,—the HARVEST and the VINTAGE. The first, we are disposed to think, synchronizes with the termination of the twelve hun-

dred and sixty days, and was formed of that great event which marked that era, and which, breaking out in unprecedented horror in France, overspread Europe in a desolating war. The last is yet to come; but probably it will fall out so as to be completed before the termination of the seventy-five supplementary years. The intelligent reader can scarce fail to remark how strikingly this accords with the manner of Antichrist's destruction, as foretold by Paul, in 2 Thessalonians, ii. 8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming,"—*consume* gradually at the first, and *destroy* suddenly and fearfully at last.

It thus appears, that not in a single day or year, but by three mighty and progressive dispensations, is Rome to be destroyed, and the millennial glory of the Church established. Rome must pass through long years of shame, disgrace, humiliations, sufferings, and torment. Awful horrors will crowd around the path that leads down into her tomb. Dismissed she can-

not be from this earthly scene, till the world resound with her woes, as once it resounded with her crimes. The history of the past is filled with the record of her grandeur, and the history of the future must be filled with that of her disgrace. Most equitable and just, surely, is the sentence which has been passed upon her,—"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her." The justice that pronounced this sentence will infallibly execute it. And as the gloom deepens around the one, the glory of the other shall shine forth, waxing brighter and brighter, like the day. In this, as in every thing else, God has provided for the full display of his own wisdom, the ample vindication of his saints, and the signal punishment of his foes.

THE SEVENTH TRUMPET.

THE dark scene of Babylon's overthrow now opens to our view, not merely in the symbols of the Apocalypse, but not improbably also in the astounding events of our times,—a consideration fitted, surely, to produce that solemn and devout spirit which eminently becomes an inquiry like the present. The commencement of the dreadful catastrophe is notified to the world by the trumpet of the seventh angel. The first question here is, When did this angel sound? We derive material aid in determining this point from an intimation immediately preceding that of the angel's sounding. "The second woe is past; and, behold, the third woe cometh quickly." The second woe was the Turkish invasion. The capture of Constanti-

nople in 1453 formed the acme of that power. We cannot surely make that date the end of the Turkish woe; for we find the Turks afterwards becoming a woe to the western world. The first check given to their arms was in 1673, by John Sobieski, before the walls of Vienna. This is the earliest date we can assign to the passing away of the second woe; but even this appears to be too early; for the form of speech here employed intimates not merely that the woe had begun to decline, but that it was past; and we think, with Mr Elliot, that 1774, in which year the Turks, after sustaining repeated defeats by the allied forces of Russia and Austria, signed a peace, the terms of which were dictated by the conquerors, is the true period when the woe had passed. Before 1774, then, the seventh trumpet, which forms the third woe, could not be sounded. But it must have been sounded soon after, for the third woe was to follow quickly on the passing away of the second. The next great epoch of calamities that opened on the world followed the exhaustion of the Turkish woe at the distance of only

fifteen years,—the French Revolution. Beyond that event,—1790,—we are not disposed to defer the sounding of the seventh angel; and we cannot fix it earlier. This makes the sounding of that angel synchronize with what Daniel designates "the time of the end," and also with the termination of the twelve hundred and sixty years; and the appearance of the angel with the cry of Babylon's falling.

The sounding of the seventh trumpet was instantly followed by great voices in heaven, announcing the conversion of the kingdoms, the wrath of the nations, the time of the dead that they should be judged, the opening of the temple of God in heaven, accompanied by lightnings, and voices, and thunderings, and an earthquake, and great hail. These symbols we can only briefly indicate, not illustrate. The voices which spoke in heaven announced, as the first consequence of the sounding of the trumpet, the conversion of the kingdoms, *i. e.* of the Roman earth. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." This foretells a radical change as

awaiting the kingdoms of Europe,—a change as great as that which passed on Nebuchadnezzar, when, at the end of the days, his understanding returned, and he lifted up his eyes to heaven, and blessed the Most High. Like their prototype, these kingdoms have long been smitten with the mad rage and ferocious cruelty of the wild beast; but at the end of the days their reason shall return, and they shall praise and honour Him that liveth for ever. The Roman element which Justinian breathed into them shall become extinct; new principles shall guide their policy, even those of the Word of God; their wealth and power shall be devoted to higher objects,—the true happiness of their subjects; and whereas they have been the bulwarks and fences of superstition, they shall come to account it their glory to subserve the interests of God. But in order that this transformation may be wrought upon them, they must first, as indicated in Daniel's vision of the image, be ground to powder.

"And the nations were angry." This implies, that at the period of the seventh angel,

the nations of the Roman world should become exceedingly exasperated. It forebodes an era of turbulence and fierce contention. The object of their rage is not stated. Let us observe that it is the nations that are angry, not the beast. His wrath has now been changed into terror and despair: "And thy wrath is come, and the time of the dead that they should be judged." Who the dead are, and the design for which they are now judged, we gather from the next clause,—"And that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them who destroy the earth." It is some grand and public vindication of the martyrs slain in former ages that is here foretold. They had this day in their eye when they were slain; and from the tribunals where they were condemned, from the fires, and scaffolds, and dungeons, where they perished, they appealed to the judgment of this day; and when it comes, the events of Providence shall make it as clear to the world as if the great Judge himself were to erect

his tribunal on the earth, that their cause was just, and that they perished fighting for liberty and truth. In the triumph of their cause on that day, and the honour to which their memories shall then be raised, God shall give reward unto his servants the prophets, and to his saints, and to those of them especially who lived during the twelve hundred and sixty days of the domination of Antichrist, and were called to prophesy clothed in sackcloth.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament,"—the symbol of the partial enlargement of the Protestant Church, and the readier access now afforded to the men of the Roman earth to the Bible. Contemporaneously with the French Revolution, or immediately subsequent, there was a signal revival of the evangelic and missionary spirit in Britain. Numerous societies were formed for the spread of the gospel and the circulation of the Scriptures. Missions were set on foot to almost all parts of the world,—the West Indies, the South Sea Islands, Africa, Australia, Greenland. The

evangelization of India was a work not too mighty to be undertaken. The Jews were visited; and even the benighted and idolatrous Churches of Eastern and Western Christendom were not neglected. The French Revolution opened great part of Europe to the preaching of the gospel. Thus the temple was opened; and the ark of the testament,—the Bible and gospel,—which Popery had veiled, was anew discovered to the Roman nations. But this statement must be taken in connection with another most important intimation, in the end of chapter xv., respecting the temple now open: "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled." God was present on the scene as an avenging God, punishing the Popish nations for the blood they had shed and the idolatries they had committed,—the smoke from the glory of God, and from his power, that filled the temple; and till He had vindicated his holiness by the infliction of these awful plagues, no man was able to enter

into the temple. Nevertheless, all the while the storm was raging, it stood open, revealing, as it were, to the nations, the sanctuary of safety, and the temple of worship, where they should ultimately be gathered. Since evangelic agencies began to be employed on the Continent of Europe, there have been individual conversions not a few; but there has been no general or national evangelization; nor are we to expect that there will be, till the judgment of the seventh vial is ended. France, Austria, and the other Popish countries continue nominally Popish to this hour. This has often occasioned great discouragement to the friends of truth; but when they think that this is precisely what was foretold, the result ought to confirm their faith in the Divine Word, and stimulate to greater exertions in spreading it. The labours of the missionary are not in vain, though not followed by immediate fruit. After the "lightnings, and thunderings, and great hail" of the vials, will come the "tender rain" of the Spirit; and then the seed he is now sowing shall spring up. This is another circumstance that tends to sa-

tisfy us that we are right in fixing the sounding of the seventh angel at the era of the French Revolution. Those who defer the pouring out of the seventh vial and the downfall of Popery till more than two hundred years from the present time, must defer likewise the conversion of the continental nations till the same period. But when we think of the numerous evangelic agencies now at work, and the zeal, ability, and devotedness with which they are prosecuted, and will continue to be prosecuted,—for the temple remains open in the symbolic representation till the vials have been all expended,—we cannot think that for two hundred years to come these efforts are to be without result. It is not the manner of God to withhold so long his blessing from the labours of his servants, honestly, zealously, and prayerfully carried on.

The terrible convulsions, revolutions, and wars which were to follow the sounding of the seventh trumpet are symbolized in the vision by "lightnings, and voices, and thunderings, and an earthquake, and great hail." The Arc de Triomphe at Paris, which forms the approach

to the city on the west, is inscribed all over with the great battle-fields of Napoleon. No nation but the French could show so long a list of victories gained in so short a space. These are the lightnings, thunderings, earthquake, and hail of the seventh trumpet. This arch, with its record, will descend to future ages, an impressive monument of the fulfilment of the prophecy.

THE FIRST FIVE VIALS.

As the opening of the seventh seal introduced the seven trumpets, so the sounding of the seventh trumpet introduces the seven vials. The particulars we have noted above form the general characteristics of that trumpet, and they strikingly agree with the historical facts of the French Revolution, the full details of which are given under the vials: "And I saw another sign in heaven, great and marvellous,—seven angels, having the seven last plagues; for in them is filled up the wrath of God." These great dispensations are beautifully personified, and are seen attired as priests: "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with

golden girdles,"—denoting the purity and holiness of these events, as proceeding from God. The vials of wrath are represented as being put into the hands of the angels by one of the four living creatures. By the living creatures is symbolized, we have said, the gospel ministry. Why is their agency here employed? It was not they who gave the commission to the agents of Babylon's destruction; nor was it at their instigation they undertook their work; but so clearly did they perceive their character as God's commissioned agents, so fully did they acquiesce in the result of their work, and so great care did they take to make it known to the Church and the world that God was now pouring out the vials of his wrath on Antichrist, that it was, in a sort, as if the ministry had put these vials into the hands of the angels. Such, at least, *may* be the explanation of the symbol; for there is here no definite rule according to which we might frame our interpretation. These seven ministers in white vestments and golden girdles await the Divine behest. A great voice out of the temple thus addresses them:—"Go

your ways, and pour out the vials of the wrath of God upon the earth." The first six vials we shall explain no farther than may be absolutely requisite for introducing ourselves to the great catastrophe of the seventh, on which we mean to fix attention.

Our scheme of interpretation of the vials is somewhat different from that which has hitherto been given; but we think it is more consistent and complete. It makes the vials begin at the very foundations of the Papal world, and proceed regularly upward, till at last the whole fabric is involved in ruin. The first stroke falls upon its individual men; the next upon its nations; the next upon its monarchies; then its great centralizing and governing head, the Popedom, is smitten; and the last and finishing vial is poured into its air, thus wrapping the entire Papal universe in ruin. Like the flood, these waters of wrath cover first the level grounds and the low valleys of the Romish earth; next, the little hills are submerged; but, the waters continuing to rise, the proudest of its mountains are in due time overwhelmed.

"And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." There can be little question that this noisome and grievous sore symbolizes the infidelity and atheism of the French Revolution. It is unnecessary here to state, that the infidel principles so industriously and insidiously propagated by Voltaire and Rousseau, after corrupting to an unprecedented extent the national morals, found vent at last in an outbreak of blasphemy and crime so fearful, that nothing like it is found in the history of the world. "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea." This is commonly interpreted of the naval wars between Great Britain and France, which immediately followed the Revolution. We demur to this, because it treats the "sea," not as a symbol, which it undoubtedly is, but as a literal term. The peculiar significancy of the symbol lies, we are

disposed to think, in the phrase, " it became as the blood of a dead man,"—stagnant and putrid. The symbolic sea into which this vial was emptied lost that free play and motion on which its purity and healthfulness depended. One of the first effects of the French Revolution on the body politic throughout Europe was to induce a fatal stagnancy. Its masses began to be leavened with corrupt and anarchical principles, altogether hostile to the free and natural working of organized society. The several members of the European family were disunited, and symptoms of dissolution began to be apparent. Thus the blood of the modern Roman empire became foul and stagnant as the blood of a dead man. " And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood." Rivers and fountains symbolize nations. The Popish nations of the Continent were to be scourged, under this vial, with the sword of war, wielded by the revolutionary legions of France. It is very noticeable, that the principal scenes of slaughter in these wars

were the same as those that in former ages had been the chief scenes of persecution, and of the martyrdom of the saints. The armies of Napoleon swept round the base of the Alps, tracking their path in blood; and, passing to the Rhine and the Low Countries, where so many martyrs had been slain, they there inflicted their ravages. The fearfully retributive character of the vial is solemnly indicated by the song of the angel of the waters: "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus: for they have shed the blood of saints and prophets; and thou hast given them blood to drink, for they are worthy." To this song a response was made from the altar, the symbol of martyrdom: "And I heard another out of the altar say, Even so, Lord God Almighty; true and righteous are thy judgments."

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire." The common interpretation of this vial makes the sun the sym-

bol of but one of the kingdoms of the Popish earth, namely, its leading kingdom, France. We demur to this, because we conceive that the vials proceed on the principle of expansion, not of contraction; that is, that each successive vial has a wider sphere of infliction, up to the last, which embraces the entire Papal system. We are disposed to regard the "sun" as indicating the general monarchy of Europe. If nations were the rivers of the Papal world, the combined monarchies of Europe were its sun; and if we look to the history of the event, we find that this was the part of the Papal system on which the next stroke of vengeance fell. In the years 1807 and 1808 most of the monarchs of Western Europe were either dethroned, or had their power greatly abridged, by Napoleon. There was not a single throne which escaped the shock of the revolutionary wars: "And power was given unto him to scorch men with fire." Terrible calamities to the men of the Papal earth followed the darkening of the Papal sovereignties. A tremendous conflict ensued,

of eight years' duration, the horrors of which it is impossible to describe. Not to mention the many bloody fields that were fought during that space, the countries which became in succession the seat of war were almost depopulated, —so great were the ravages of the conflicting hosts, who lived by a system of plunder, who burned villages and towns, and slaughtered the inhabitants, so that in entire districts not a human being was to be seen; not even an animal, except ravens feeding on corpses. Thus, "power was given unto him to scorch men with fire; and men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not, to give Him glory." It is equally astonishing and melancholy, that the nations on whom these plagues fell remained totally insensible to them in the character of judgments; evinced not the smallest sign of repentance for their own idolatries and impieties, or the murders of their fathers, who had shed the blood of the saints; and plunged anew, as soon as these calamities were at an end, into all the excesses of

their obscene atheism and gross Popish superstition. They repented not, to give God glory.

"And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain." The locality affected by this vial is distinctly marked,—the seat or throne of the beast; in other words, the seven hills. The last drops of that terrible tempest which had burst over the thrones of Europe fell upon the Vatican. After he had subjected all the sovereigns of the West to his authority, the next act of Napoleon was to abolish the Pope's temporal power, incorporate Rome with the empire of France, and reduce the Pope to a stipendiary of the State. This he did in the two celebrated decrees which he issued in 1809 from Schoenbrunn and Vienna. This, as Elliot remarks, was but the consummating act of a series of insults heaped by the French on the Popish Church, from the commencement of their Revolution. Here we meet strong corroborative evidence that we

were right in fixing the commencement of the twelve hundred and sixty years at the promulgation of Justinian's Code in A. D. 530, which gave a legal existence to the Papacy, and laid the foundation for its future wealth, power, and grandeur. Precisely twelve hundred and sixty years after, we find that spoiling of her wealth and power begin, which had been foretold by Daniel as "the taking away of dominion from it, to consume and to destroy it unto the end." Elliot has condensed into a single paragraph the various acts of spoliation then committed upon the Papal Church. "One of the first measures of the Assembly," says he, "was to abolish tithes, establishing an insufficient rent-charge on the State in lieu of them; a second, at one fell swoop to sever from the Church, and appropriate as national property, all ecclesiastical lands throughout the kingdom,—lands, let it be observed, which had been regarded ever before as not French property only, but that of the Romish Church, and as needing, therefore, the Pope's sanction

to its alienation. Then followed the suppression of all monastic houses in the kingdom, to the number of four thousand; and in regard of the clergy, already made pensioners of the State, the substitution of popular election, for institution after the Papal Concordat; and the requirement from each of them, on pain of forfeiture of the pension, of a solemn abjuration of all allegiance to the Pope. And then, in 1793, the decree issued for the abolition of the Christian (or rather Romish) religion in France, whereupon the churches were many of them razed to the ground; others left in partial ruin; and of the rest, shut against priests and worshippers, the most sacred places defiled, the treasures rifled, and the bells broken and cast into cannon. So was the whole French ecclesiastical establishment then destroyed. As to the French clergy themselves, twenty-four thousand were massacred, so as I have before stated, with every the most horrid atrocity. The rest, for the most part utterly beggared, found refuge from the popular fury only by flight into other,

and chiefly Protestant lands, bearing about with them everywhere visible evidence that the predicted hating, and tearing, and making bare, of the great whore of Babylon, had indeed begun. Begun in France, the spoliation of the harlot Church, and of its Papal patron and head, spread quickly into the other countries of Christendom. A propagandist spirit, in respect of this, as in respect of its other principles, was one of the essential characteristics of the Revolution; and the tempests of war gave it wings."

But the crowning act was reserved for 1809. The resistance which the Pope ventured to offer to Napoleon's views drew down upon him the two decrees, to which we have already referred, of Schoenbrunn and Vienna. These decrees laid the Pope's temporal authority prostrate in the dust, and reduced the Eternal City to the rank of the second capital of the French empire. As the ancient dynasties had by this time been discrowned, and the thrones of the Roman world, with the exception of Austria, which had

now become the ally of France, been filled with the vassals of Napoleon, the act of the Emperor, by which the power of the Pope was mortally wounded, and his treasures rifled, was not Napoleon's alone, but also that of all the nine kings of the Roman earth (Britain having fallen as a Papal power at the Reformation) who were consenting thereto,—a striking fulfilment, surely, of the prophecy that the ten horns of the beast should hate the harlot Church, and make her desolate and naked, and eat her flesh, and burn her with fire. Thus was the vial poured out upon the throne of the beast. The Pope replied in an excommunication which he fulminated against the Emperor, and which was received only with ridicule; but the impotent bitterness of this act of retaliation showed that the prophecy had been fulfilled,—"And they gnawed their tongues for pain." Still, no signs of repentance and reformation were visible; neither the Popish nations nor the Popish hierarchy abandoned their impieties and idolatries; and therefore they were sealed over, in

their impenitency, to the more awful judgment of the seventh vial. They who inflicted these calamities, and they who endured them, united in blaspheming "the God of heaven, because of their pains and their sores, and repented not of their deeds."

THE SIXTH VIAL AND THE THREE FROGS.

"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared." The sixth trumpet affected the same region of the earth as the sixth vial,—that of the Euphrates,—by which all admit the Turkish power to be symbolized. Like a mighty flood issuing from the region indicated, the Turks had overflowed and desolated all eastern Christendom; but at the era of the sixth vial this flood was to recede. This teaches us to turn to the East for the scene of the next calamity. It is remarkable enough, that no sooner had the field of Waterloo given peace to Europe, than troubles broke out in the Turkish empire. In 1820 the Greeks

raised the standard of revolt against the Porte, and, after a struggle of eight years, succeeded in fully establishing their independence. Thus were the waters of the Euphrates dried up from Greece. Since the battle of Navarino in 1828, when the Turkish navy was annihilated by the allied fleet of England, France, and Russia, one disaster after another has befallen the Ottoman empire. In 1829 the principalities of Wallachia and Moldavia were wrested from the Porte by Russia. In the same year Algiers was taken by the French, and, from being a province of Turkey, became a colony of France. Next followed the great rebellion of Mehemet Ali, who, though driven out of Syria by the great powers of Europe, achieved for Egypt a real independence, though it still owns a nominal subjection to the Porte. Since 1820, then, how have the waters of the symbolic Euphrates been dried up! They have receded from Greece on the west, Algiers and Egypt on the south, Wallachia and Moldavia on the north. And if we look to the central empire, in what a state of decrepitude do we

find it!—a feeble government, an exhausted treasury, the provinces groaning under rapacious pachas, and the population yearly diminishing under the influence of tyranny, famine, and plague; so that, in the memorable phrase of Lamartine, "Turkey is dying out for want of Turks." The sixth angel has poured out his vial, and the waters of the great river Euphrates are rapidly drying up.

There was a special end to be served by the drying up of this river, which is here intimated: "And the water thereof was dried up, that the way of the kings of [from] the East might be prepared." All expositors of the Apocalypse have been much at a loss to give a satisfactory and natural solution of this clause. Who are these kings from the East? How will the drying up of the symbolic Euphrates prepare their way? On what errand will they travel westward? Various and contradictory answers have been given to these questions. We would venture to submit a new solution. The symbol is taken, we apprehend, from what occurred at the siege of the literal Babylon.

The Euphrates was diverted from its channel, and the conquerors, who came from the East, entered the dry bed of the river, and the city was taken. Mystic Babylon is now on the eve of being overthrown; and the exhaustion of the Turkish empire may open a passage from the East,—from Greece, Egypt, Persia, and Russia,—for the kings and armies whom it may be the purpose of God to summon to the scene of Babylon's destruction, partly to aid in accomplishing it, and partly to share in it. An intimation follows almost immediately, that in the battle of that great day of God Almighty, not only will the kings of the Roman earth be present, but likewise the kings of the whole world. It is probable that the representatives of the four great monarchies, so far as these are still on the earth, will be assembled on that occasion, and finally destroyed. Thus the monarch beheld in his dream, that the iron, the clay, the brass, the silver, and the gold, was broken to pieces together, and became like the chaff of the summer thrashing floors; and the wind carried them

away, that no place was found for them. But of this we shall have occasion afterwards to speak.

During the pouring out of the sixth vial upon the Euphrates, Europe will become the scene of busy intrigue. The skies of the western world are to clear up for a little space; the lightnings and hail of the seventh trumpet will be intermitted, and the quiet interval will be intensely occupied by the agents of the dragon, the beast, and the false prophet, who shall prosecute with incredible zeal and activity their unconscious mission of bringing on the grand catastrophe. "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." We determine the character of these three frogs, or spirits, by tracing their origin. The first issues from the mouth of the dragon, which is the old serpent the devil. This can be nothing else than in-

fidelity, the religion of Rome in its dragon form, in conjunction with its usual concomitants, democracy, and rebellion against all authority, Divine and human. The next issues from the mouth of the beast, *i. e.* the seven-headed and ten-horned beast. The characteristic principle of this beast, as distinguished from that of the false prophet, is despotism. The third and last spirit comes from the mouth of the false prophet, and beyond question is Popery. We have no hesitation, then, in concluding, that the three principles that are to burst into wide-spread and vehement action, during the brief interval of quiet in Western Europe, are infidelity, despotism, and Popery. This marks conclusively, we think, our own times as the period to which the prophecy has reference. It is plain that the advocates of these principles were to propagate them, not by the sword, but by loquacious talk; for they are symbolized as frogs,—stingless frogs; a figure which has been employed since the time of Cicero, who applies it to the prating demagogues of his day, to designate the noisy advocates of demoraliz-

ing principles. Who is so ignorant as need to be told how rampant these three principles are at this moment in every country in Europe? No sooner had peace returned to the West, than Popery, with prodigious effort, set about repairing the calamities of the vials. She advanced her former blasphemous pretensions; intrigued in every court of Europe; flattered sovereigns; pandered to the passions of the people; had her men of science for the learned; her miracle-workers for the ignorant; sent missionaries into every land; affected liberality in free states, and erected the Inquisition in certain despotic ones. Thus did she labour to recover her ancient dominion. The spirit of despotism, too, rallied from the terrible blows which the French Revolution had dealt it. The former dynasties were restored, and, untaught by the bitter experience of the past, began systematically to act on the principle of enlarging the kingly prerogative, and curtailing the popular privilege. France itself was no exception. There this line of policy was pursued, both by the elder Bourbons and the house of

Orleans, who have borne sway since the Revolution. And, as regards infidelity, there never was an age since the Flood in which so great a proportion of the human race were disbelievers. Were the great apostles of infidelity, Voltaire and Rousseau, to look up from the dead, how would they be astonished at the success of their labours! A whole continent converted! For we affirm, without fear of contradiction, that the vast proportion of the people of Europe at this moment are atheists. Their whole character, life, and creed, may be summed up in three words: they fear nothing, worship nothing, and believe in nothing. With what restless energy has this spirit been propagating itself these thirty years past! Agencies innumerable has it pressed into its service: the journals and novels of France, the poetry and philosophy of Germany, the university chairs on the Rhine, the academies and printing-presses of the Helvetic towns,—all have been the vehicles of conveying infidelity, under its various forms of neology, socialism, communism, pantheism; and the result that has been wrought

out, especially on such a groundwork as the Popish mummeries had been the means of creating, is not surprising. Thus have these symbolic frogs covered Europe, penetrating everywhere, loading the air with their croakings, and polluting the earth with their filth. But, though individually insignificant and base, collectively they have been the authors of a tremendous catastrophe. In the execution of their commission, they have gathered the kings of the earth and of the whole world to the battle of that great day of God Almighty. This is the next terrible scene that opens before us.

On the very eve of battle a solemn warning is tendered. "Behold, I come as a thief;" for this event is to overtake the world with unprecedented and startling suddenness. "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." This warning plainly imports, that immediately before that great day, individuals and Churches should be exposed to peculiar temptation to forsake their principles, here symbolized by their garments. The temptation will not arise

from the persecution of force, but from the seduction of these three spirits. Do recent events throw no light on this prediction? Has not Puseyism solicited some to part with the doctrine of Christ's atonement and intercession? Has not Erastianism solicited others to give up the headship of the Lord Jesus? And has not neology tempted others to make shipwreck of the faith altogether? A peculiar blessedness will be his who watcheth and keepeth his garments.

THE SEVENTH VIAL.

We have contemplated the period of judgment that passed over Europe, commencing on the 4th of May 1789, with the splendid ceremonial of the assembling of the States General at the palace of Versailles, and terminating on the 18th of June 1815, with the awful carnage of the field of Waterloo. History has been guilty of an untruth, if another period can be found, of the same length, in which so many dark woes befell the human race. But when the period of judgment came to an end, it was seen that, though the world had suffered much, it had learned nothing. "They blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." No sooner had the deluge passed over, than the ancient

landmarks began to be restored. "Where is the promise of his coming?" said the men of that time; and, concluding that all things would go on as before, they began to make provision accordingly. Absolutism set up the thrones which the revolutionary tempest had overturned; superstition purified the altars which atheism had profaned; and infidelity, unawed by the display which God had given of his being and holiness in his judgments, began again to vent its blasphemies, and propagate its shallow and impious dogmas. On the same stage, the same three principles which had already convulsed Europe, and deluged it with blood, anew began to act with increased activity and energy. We now behold the result, —a catastrophe which, even the men of the world admit, threatens to shake the globe to its farthest extremities.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great

earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." The act of the angel was followed by a great voice out of the temple of heaven, from the throne, saying, It is done. The mystery of Providence is finished and disclosed; and an end is put to the sufferings of the Church. This symbol, we think, intimates that the dispensation, when it should occur, would proclaim its own character and mission. The Papacy would feel that the blow was a final one, and lose heart and spirit; while the Church would see in it the harbinger of deliverance, and hail it with a shout of triumph.

Our readers will have gathered by this time, that we are disposed to view the present widespread revolutions of Europe as the commencement of the pouring out of this vial. Let us briefly recapitulate the evidence. In A. D. 530, Justinian promulgated his code, giving a legal standing to the Papacy, and enacting persecuting laws against the Church. This we have ventured to fix on as the probable commencement of the twelve hundred and sixty years of pro-

phesying in sackcloth. We add twelve hundred and sixty years to the era of Justinian, and are brought down to 1790, the era of the French Revolution. We find the Revolution abrogating the Justinian code, alienating to State purposes the Church's property, and declaring the temporal power of the Pope to be finally abolished. In these events we find what appears to be the termination of the twelve hundred and sixty years. From the commencement of the vials at the Revolution, we have traced their pouring out, one by one, on evidence which we think will be considered tolerably satisfactory. We have seen in the actual events, as in the Apocalyptic symbols, each successive wave rise higher and higher, till the throne of the beast itself was overwhelmed. We have next seen in the history, as in the Apocalypse, the scene shift to the East; and in 1820, by the Greek insurrection, the waters of the Euphrates begin to be dried up. At this point we meet the termination of two of Daniel's chronological lines. The first is that of his two thousand three hundred days or years. Reckoning from the in-

vasion of Greece by Xerxes, to the insurrection of the Greeks in 1820 against that power, lineally decended from Xerxes, which desolated Greek Christendom, we find that there are exactly two thousand three hundred years. To the twelve hundred and sixty years Daniel adds first a period of thirty, and after that a period of forty-five years. The first thirty, we have seen, brings us down to 1820, when eastern Christendom began to be cleansed of the Mahommedan desolation; and its cleansing is now so far advanced, that Protestant congregations now enjoy a legal toleration in Turkey. The second of Daniel's supplementary periods should run out in 1865. It might be thought that the seventh vial would not be poured out till that year; but it would appear from Daniel, that it must commence so as that all its plagues may be finished by that time; for the prophet makes that the commencing year of a blessed epoch: "Blessed is he that waiteth, and cometh to the thousand three hundred and five-and-thirty days." Seventeen years,—the time from the present date to 1865,—does not seem too long

for such revolutions and changes as those comprehended under the seventh vial. But, further, we have seen the western world enjoy that period of repose which it is plain from the prophecy it should do,—a peace so lengthened and profound as to have excited the astonishment of statesmen. And, in the interval, we have seen the three identical spirits symbolized in the Apocalypse, commence an agitation in point of energy and persistency exceeding anything ever known before. And mainly, we might say entirely, through their machinations, while the world was saying Peace, and its wise men could see no sign of coming convulsion, we have seen a terrific storm all suddenly arise, darkening the whole social and political horizon of Europe, and, by its lightning-wars and its earthquake-revolutions, shaking it from one extremity to another.

"And the seventh angel poured out his vial into the air." The preceding vials had affected each a part of the antichristian system; but this falls with destructive force upon the whole of it. The first was poured upon its earth, the

second upon its sea, and so on; but this is poured into its air. The atmosphere encompasses the globe, and any derangement occurring there is fatal to the whole earth; so this vial being poured into the air of the Papacy, involved the entire system in ruin. Its earth, sea, rivers, and firmament, were all smitten at once; and after a series of dreadful convulsions, its fabric was for ever dissolved. As regards the symbol before us, we can be at no loss to interpret it, seeing it has been adopted into the forms of our ordinary discourse. We daily speak of the social and political *atmosphere*. Into the air was the seventh vial poured. The air is the region of electric storms: accordingly, the pouring of the vial into it was instantly followed by "voices, thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." These are the usual Apocalyptic symbols of tumults, insurrections, wars, and revolutions. The great and universal changes introduced by the earthquake are farther described by a

reference to the islands and mountains, the symbol of great and small monarchies: "And every island fled away, and the mountains were not found." Contemporaneous with the shocks by which the earth was moved to and fro, the mountains overturned, and the islands submerged, a great hail poured down from the firmament. Hail is the emblem of northern war; and this hail-storm was of unprecedented severity, every stone being about the weight of a talent. This tremendous infliction, however, does not induce repentance; for "men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Accordingly the vial is consummated by a last and awful judgment on the Papacy. In the earthquake, the great city was divided into three parts, as not unusually happens to cities similarly visited; and the cities of the nations fell. This was the immediate precursor of the destruction of Antichrist; for it is added, "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

We are taught, then, to expect, at the period referred to, some sudden and great derangement of the political atmosphere of Europe,—the consequence, most probably, of the action of the three spirits, who will succeed in charging it, as it were, with the most vicious, disorganizing, and antagonist elements which some event will suddenly bring into fierce collision; and in a single day, as it were, the whole of Europe, so far, at least, as it was included in the limits of Pagan and of Papal Rome, will burst out in violent tumults and insurrections; that these will issue in a revolution of unprecedented magnitude,—unprecedented both in the largeness of its sphere and the complete and radical character of its changes. All former revolutions have implied only a change from one form of government to another; but this will involve the destruction of all government together. When the Chaldean empire fell, it was succeeded by the Medo-Persian; when that was removed, it was replaced by the Macedonian; and when the Macedonian came to an end, it was followed by the Roman. But by what will

the fall of the ten Roman kingdoms be succeeded? By the reign of anarchy, for a short period at least. The fall both of the little kingdoms and the great monarchies of Europe is plainly predicted in the Apocalyptic representation; for John saw that in the earthquake every island fled away, and the mountains were not found. This revolution will be followed, or, more probably, accompanied, by a war of unexampled severity and horrors. The hail of the first trumpet was fulfilled in the descent of the northern nations; the hail of the seventh trumpet, in the terrible wars of the French Revolution; but here we have a hail-shower whose violence is more terrific, and its effects more destructive still; for every stone is about the weight of a talent. This symbolic hail will fall on Europe from some northern region,—for hail is a northern product,—from France, or perhaps Russia. Another accompaniment, or rather consequence, of the earthquake, is the division of the great city into three parts,—either the formation of the European commonwealth, after its present kingdoms are broken up, into three

grand confederacies, or a threefold schism in the Roman Catholic Church. This will be immediately followed by the destruction of great Babylon, whose doom is here intimated in terms the partial obscurity of which imparts a terrible emphasis to their meaning: "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Let us compare that part of the monarch's dream of the four kingdoms which synchronizes with the prediction before us. Nebuchadnezzar traced the image to its ten toes,—the ten kingdoms. He saw the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer thrashing-floors; when all suddenly the winds of heaven arose, and swept away its very dust. The fourth kingdom was not succeeded by a fifth; nor was it removed by the sword of a foreign foe: it grew weak apace; its iron became mixed with clay,—the despotic with the democratic element. At last it fell by internal disorganization; and the winds of popular fury, bursting upon it in all their force,

swept its fragments away, and effaced every trace of its existence. Such is the catastrophe which prophecy reveals as awaiting the ten Roman kingdoms of modern Europe. The prophecy of Daniel synchronizes with the seventh vial, and throws light upon it. The symbols of the two prophecies are different, but their import is most obviously the same. Both portend an entire change in the social and political fabric of Europe,—the fall of its kingdoms, the extinction of its dynasties, the alteration of its laws and forms of government, the abolition of its offices and dignities, the dissolution of its armies, the destruction of all the symbols of its authority, and the obliteration even of the territorial boundaries of its States. Nothing short of this can fulfil the figures of Daniel and the symbols of the Apocalypse. In the one we not only behold the image ground to powder, but its last particles swept away by the tempest. In the other we see the earthquake burying cities, overthrowing mountains, and agitating the waters of the ocean so as to submerge the islands. If figures have any meaning, these must

import the total overthrow of all the powers that now bear rule in Europe, and the utter extinction of the last vestige of their authority. It is a new creation which the world is to undergo, and dreadful upheavings and convulsions will usher it in.

When we turn from the symbols of the Apocalypse to the astounding events now passing in quick and startling succession across the stage of Europe, we think we behold in the latter the realization of the former;—we think we hear the roar of those mighty winds that are to sweep away the fragments of the iron kingdom, and feel the shocks of that great earthquake that is to remove the mountains of European Governments. If we are wrong, we ask, will the scene be more dreadful when it does come, or will it bear a closer resemblance to the prophecy? Here we have the great voice from the temple saying, It is done, in the impression, strong and deep, in which men of all classes and all nations share, that a new era is opening on the world. The statesman, the Christian, the masses, all alike participate in this feeling. That awful and unknown

Future discloses itself to few, but it makes its approach felt by all. It is a pillar of cloud to the world; a pillar of fire to the Church. The elements now dominant in society are altogether diverse from those which at any former period moulded its institutions or governed its affairs. Thus, we lack the clue in our endeavours to explore the future. The conditions of the problem are unascertained. Induction, analogy, and even our past experience, avail us nothing. One thing only do all feel and acknowledge,—that an unprecedented change is approaching, and that the future must be altogether different from the past.

This is no vague and ungrounded impression, like what has existed at some former stages of the world's history, springing from the ferment of men's minds, whose hopes were excited and their imaginations dazzled by the novelty of unwonted events. It is the legitimate conclusion of calm reason. It rests on a basis of well-ascertained facts. Its strength in different minds is in proportion, not to the ignorance, but to the knowledge which the person pos-

sesses, of human society. Those who have the best opportunities of making themselves extensively acquainted with the state of the world, are those who entertain the impression most deeply. Society has come to possess new powers of thought, new principles of action, new elements of change. We speak now more particularly of that part of the world which is held forth in the Apocalypse as the scene of its catastrophes. In the first place, the foundation of all obligation has been completely razed in the minds of the inhabitants, generally speaking, of this portion of the world, which, let us ever remember, is, and for the past two thousand years has been, the most influential portion of the world. The Pantheism which in the end of the last century was confined to the closets of the studious,—whose three foci were Verney, Lausanne, and Clarence,—is now the vulgar creed of the European masses. God to them is but a principle, not a person. They feel that they have no relations to Him, are not accountable to Him, and have neither good nor evil to hope for from Him. It is plain that in

minds in which this creed is entertained, all sense of obligation must be at an end; and with the sense of obligation extinct, on what ground can authority longer maintain itself? It has lost its fulcrum, and finds itself paralyzed. It is plain that men with such a creed are prepared to abolish all authority, make their own will their law, and their own interest their end, the very first moment they may become sufficiently numerous and powerful to resist constituted order with impunity. Popery has been the primary agent in bringing about so fearful a state of matters. The mummeries of her priests prepared men to listen to the impieties of Voltaire. The dogmas of atheism are not more shocking to reason than those of the Papacy. And as on Popery mainly rests the guilt, so on her mainly shall fall the doom. But along with the new mental philosophy came a new political philosophy,—new theories of social life,—new opinions regarding the uses and prerogatives of Government, the source of power, and the extent of popular privileges. The spread of these theories was powerfully

aided by those means, of recent discovery and invention, for the instantaneous diffusion of knowledge,—the daily journals, the clubs, delegates, university lectures, tracts, pamphlets, volumes, sermons, songs. Machinery the most varied and powerful was employed in the cause, and wrought with untiring energy; and converts were made by hundreds and thousands. While the two great apostles of infidelity were sleeping in the catacombs of the Parthenon, their disciples were traversing Europe, fighting with the weapons their masters supplied, battering down the strongholds of superstition, and undermining the fabric of Government. While the guardians of the old order of things slept, the enemy was sowing his tares. Every day recruited their numbers: numbers gave them courage, and union gave them strength. They saw that without them Governments were weak; they saw, too, that Governments had lost them; and they stood prepared, on the first provocation, to shiver into atoms, at one mighty blow, the old powerless monarchical

fabrics, whose appearance was still imposing, but whose real strength was gone.

Such was the position of Europe six months ago,—before the outbreak. That part of the world had for ages been ruled by the twin powers of superstition and force. The Continental nations had now completely emancipated themselves from the restraints of the first: infidelity had broken that yoke. Force only remained. It was the last bulwark; and if that should give way, no human power could prevent the waters breaking in. Of that order of things Metternich was the type. He stood between the dynasties and the democracies,—the last bulwark which guarded the ever-growing decrepitude of the one from the ever-waxing strength of the other. And he understood his position. Hence his memorable words,—"*After me the deluge.*" Such, we say, was the position of Europe immediately before that unexampled outbreak, which has taken by surprise those only who were unacquainted with the true state of matters; and there were none

that shared so deeply in this dangerous ignorance as those who had most at stake, and whose duty it was to have taken measures of precaution. The avalanche had gathered, and hung trembling on the mountain's brow; but, alas! the dwellers in the plain beneath lived on in profound security, little dreaming that a single breath might draw down upon them the thundering ruin.

But what a dark prospect does this open for the future! Here is a state of society that never existed before. It has found a new bond of union; it avows new objects, and is armed with new and tremendous powers for achieving these objects. How plain is it that the fate of all the existing monarchies of Papal Europe is sealed! There is no longer ground of any kind on which their authority can be based, or their functions carried on. All sense of obligation to them, as the appointed conservators of order, is gone, their subjects having lost all respect for the authority of the Great Ruler; their armies fraternize with the people; and in these circumstances, their last prop having given way, there appears no possibility of saving them from destruction.

Already we behold their power completely paralyzed; and even where the throne is still left standing, law is prostrate, and all the functions of government are virtually executed by the mob. But what is to take the place of those empires that are now on the eve of dissolution? If the Governments that already exist cannot be maintained, where shall we find elements for the re-construction of new ones? The causes so powerfully at work in society at this moment are all of a disorganizing kind. Where no *right* to exact obedience is acknowledged, and no power to compel obedience exists, how is anything bearing even a faint resemblance to Government to be constructed? It is on ANARCHY that Europe is at this moment drifting. The image is in the act of being ground to powder, and the mighty winds are rising in their strength, to sweep from the face of the earth its very particles. The shocks of the great earthquake have begun, and the islands disappear, and the mountains are moved out of their place.

All attempts, whatever the country in which

they are now making, to restore order and erect new constitutions, have only one issue, and that is, greater confusion. France was able in three days to abolish her monarchy; but how many ages will she require, judging from her present rate of progress, to construct her new republican edifice? Her people live in the midst of perpetual alarms; her factions are daily growing in strength and fierceness; bloody conspiracies are breaking out, and dragging her, ere she is aware, to the brink of a universal massacre. Unhappy France! She has denied the doctrine of an immortality; she has ridiculed the idea of hell; and is there no reason to fear that she is about to become in her own person a proof of the doctrine which she has ridiculed? Is there no reason to fear that she is about to afford to the world an awful demonstration, that whether or no there is a hell hereafter, there may be a hell here,—a hell upon the earth. Let the passions of her masses be unchained but a little more, and France will be a pit of torment,—one wide region of social burning and woe, set

forth in the midst of Europe as a terrible sign to its nations; suffering, like Sodom and Gomorrah, the vengeance of fire.

If we turn to Germany, on the east of the Rhine, we find that she has not cast away so completely as her neighbour on the west of that river, the principles of stability and unity. The Mephistopheles spirit of negation does not as yet possess her to the same degree. She does not only destroy; she constructs. The wide scene of disorganization she is beginning to exhibit is gilded by the golden rays of the spirit of German poetry. For we cannot but regard as the dream of the poet, rather than the sober conception of the statesman, the project she is now attempting to realize, of restoring the old Germanic empire, surmounted by the crown of the Cæsars. The project rises before us, in these days of uncertainty and misgiving, in imposing splendour,—an Aladdin's Castle,—a palace of the Sicilian Fairy Queen,—built, too, we suspect, like hers, of sunshine and sea-mist. While we write, the Deputies have assembled, to whom the grave task has been en-

trusted of framing that constitution which is to combine into one great empire the various Germanic States, and, by developing their elements of greatness, and concentrating their energies, make them once more a unity and power in Europe,—a bulwark between the absolutism of the East and the republicanism of the West. Are the men competent, or circumstances propitious? Alas! their first meeting was passed in disorder. But though the men were of approved political sagacity and prudence, there are insurmountable obstacles in their way. Every step will create rival claims, and rouse conflicting interests, the adjustment of which were difficult at any time, but altogether impossible at present. Who shall wear the imperial crown? Will the Emperor of Austria permit it to pass from his brow? Or will Frederick William of Prussia, who is to bring all his States within the circle of the confederation, yield to the more ancient claims of the house of Hapsburg? Where shall the capital be fixed? Will Vienna and Berlin be content to descend to the second rank, while Frankfort-on-the-

Maine rises at once from provincial obscurity into imperial splendour? How shall the independence of the separate States be secured consistently with the sovereignty of the whole? Will the anomaly offered by the composition of the Second Chamber, according to which sovereign princes shall sit side by side with their own subjects, form no obstruction? Such are a few of the difficulties that stand in the way. They stamp the scheme with an empirical character. Its realization at this moment,—when the work of internal disorganization is going on so rapidly,—when the waters of republicanism are rising on the western frontier of Germany, and the tempests of war are gathering on her northern and eastern borders,—is utterly hopeless. Thus, all attempts at reconstruction end only in failure. The great settlements of Europe, too, are disregarded. Its last treaty,—that of Vienna,—has gone to the same bourne as the treaties of Utrecht and Westphalia. But other bonds, more powerful to conserve society than the treaties of princes, have been given to the winds,—the sense of obligation and the love of

order on the part of the people. Thus society has lost its cement; there is no principle of cohesion in it; and therefore there is no visible limit to the changes the world is now undergoing. There is no resting-place in sight. So far as the eye can reach, there is nothing in prospect but change coming after change, till society shall have been resolved into its ultimate elements.

When the seventh angel had poured out his vial, and the great voice from the throne had announced, It is done, there were

VOICES, THUNDERS, AND LIGHTNINGS.

These are the symbols of popular commotions, tumults, insurrections, and wars. Let us again turn to passing events, as affording a commentary more striking and exact than any which the mere imagination can supply. How plain is it that the present crisis has been brought on by the action of the three principles indicated in the prophecy,—Absolutism,

Infidel Democracy, and Popery! Both the long previous preparation and the ultimate outbreak have been their work. Since the close of the last war, these three principles have been fiercely struggling for the ascendancy in every country of Europe. Indeed, the history of Europe since 1815 is but the history of the progress of these principles. The civil war in Switzerland last autumn was occasioned by the intrigues of these identical parties,—the communists, the oligarchists, and the priests. Equally easy is it to trace the operation of these principles in the late terrible convulsion in France. The policy of the Court, guided by the Romish party, which aimed at restoring to the Bourbon throne the full despotic sway wielded before the first Revolution, came into collision with the growing democracy of the country; and in that collision the monarchy was lost. And when the Revolution came, it found the whole of Europe prepared. The change had been already wrought, and needed only such an event as that of the 23d of February to reveal it. Does any man imagine that these old dynasties

and empires could have been shattered in a day, and changed like the scenes in a pantomime, if all had not been ready beforehand? Surely no. In these sudden and astonishing changes we behold the mighty effects which have followed the mission of the three frogs.

Another striking coincidence is the fact that the present convulsions have followed an interval of profound quiet. It is plain from the prophecy, that such an interval would precede the pouring out of the seventh vial. After the calamities of the first five vials, and during the pouring out of the sixth, the western world was to enjoy repose. This is apparent from the following considerations. The scene of the sixth vial is the Euphrates; implying a removal of judgment from the West. The successful execution of the mission of the frogs, too, demanded the cessation of convulsions, and especially those of war. Moreover, the warning, "Behold, I come as a thief," implies that the effusion of the seventh vial should take the world by surprise. Men should be dreaming of a long continuance of prosperity and tran-

quillity, when all suddenly the plagues of the consummation should overtake them. How confidently were we reckoning on a long peace when these troubles broke out! And, so far as human foresight could reach, the expectation appeared to be well founded. The generation had not yet passed away who had witnessed the horrors of the last war, and, before plunging into a new one, were likely to inquire whether they would reap more profit from it than they had done from that which preceded it. The warriors and statesmen were still alive who had sworn to wreathe with myrtle the sword of Waterloo. We possessed other and stronger guarantees of tranquillity. Peace was multiplying her trophies; commerce was enlarging her field of operation; the intercourse of nations, daily extending, was strengthening the feeling of amity and the bonds of concord. The press was forming a public opinion strongly adverse to war. It is not many months since the profound tranquillity of the western world, and the probable continuance of that tranquillity, were proclaimed from the thrones of England and

France on almost the same day. Yet all these securities have been found of little avail. The affairs of Europe have become complicated beyond the hope of human solution. There have been tumults, insurrections, conflicts, all over the Continent. War has broken out in several of its countries, characterized by a peculiarly fierce and sanguinary spirit. The shocks of earthquake-revolution have followed each other with astounding rapidity; and the firmament is already darkened by the impending horrors of a European war,—the gathering of the symbolic hail-storm which is to fall on men, every stone about the weight of a talent.

It is farther remarkable, that the part of the system affected is precisely that on which the vial was to be poured,—the air, the political and social atmosphere. The plagues of the last and consummating vial were not to take their rise from wars of conquest, like the plagues of the preceding vials: they were to spring immediately out of a sudden and awful derangement of the political firmament. How manifest is it that this is the origin of the trou-

bles in which Europe is at present involved! Not from without have come the evils with which all its countries are at this moment afflicted. They have arisen from within; they have had their birth in the vitiated state of moral and political feeling. Though the elements of plague had been cast into the natural atmosphere, the contagion could scarce have spread more instantaneously and universally. On the 23d of February the revolution broke out at Paris; and before the 5th of March, every country lying between the Atlantic and the Vistula had, in a greater or less degree, been revolutionized. Although the outbreak in France had impregnated the whole atmosphere of Europe with the principles of revolution, the effect could not have been more striking. The contagion crossed the Alps, and gave additional urgency to demands which had already begun to be made by the Italian principalities for constitutional rights. It passed the Po, and penetrated the very stronghold of European despotism. Metternich fled before it, leaving the once powerful empire whose policy he

had so long guided, a prey to terrible calamities. It descended the Rhine along its entire course from the mountains of the Black Forest, stirring its dukedoms and electorates into tumult and insurrection. It struck eastward into the very heart of Germany, still producing, wherever it came, the same commotions,—voices, lightnings, and thunders. The great kingdom of Prussia felt its shock, and has well nigh been prostrated before it. Its force was spent only when it had reached the Russian frontier. Providence had said to it, "Hitherto, but no farther;" and here, accordingly, its progress was arrested. It will not cross the Vistula; for Russia forms no part of the Romish earth, and Providence has reserved this powerful kingdom, it would appear, for other purposes. We see, then, the unprecedented extent of the movement. On almost the same day, the various nations inhabiting from the hills of Sicily to the shores of the Baltic have met, to discuss the same grievances and urge the same demands. They did not act by concert; nothing had been arranged beforehand; none were more

astonished at what was going on than the actors themselves in these scenes. One mighty influence had moved the minds of an hundred nations, as the mind of one man; and all obeyed a power which every one felt to be irresistible. Although the angel had poured his vial of revolution literally into the air, could the result have been more astonishing?

It is one leading excellency of the symbols of the Apocalypse, that they so truthfully depict the event, that they possess a self-evidencing or self-interpreting power. The event forcibly suggests the symbol to the mind. Thus, in tracing the history of the trumpets, as given by Gibbon in his "Decline and Fall," how often do we find the historian selecting the precise metaphors to depict certain events, which had been previously employed for the very some purpose in the Apocalypse. Some of these have been incidentally alluded to in the course of our exposition; but the instances are numerous. We find the same fact occurring in the history of the vials, as given by Sir Walter Scott, in his "Life of Napoleon." Neither Gibbon nor Scott meant to illustrate

the predictions of the Apocalypse; nor have we reason to think that they borrowed their figures from the symbols of that book, or were even aware that these symbols had been applied to the events about which they were occupied; but such is their truth to nature, that these two great masters of metaphor could find no imagery more appropriate for describing these events than that very imagery which the Spirit of God had previously employed in predicting them. This undesigned but striking coincidence between the figures of history and the symbols of prophecy is evidence of a peculiarly satisfactory kind, that we are correct in our interpretation of the trumpets and vials. But every day is furnishing evidence of the same kind, that we are correct also in our interpretation of the seventh vial. In the comments of the daily journals we are constantly meeting the symbols of the Apocalypse. The drama now in progress far transcends the apprehension of journalists, both in its character, and in the important issues it is destined to work out; but the unconscious selection of the symbols of the

seventh vial to depict the events of our times is only on that account the more striking and valuable. Thus we find the leading journal of Europe, in an article published in its columns in the end of March, tracing all the explosions of our times to the very quarter from which we are taught to expect the voices, lightnings, and thunders of the seventh vial. Speaking of Austria, it says,—"It is by no means unlikely that, in the present state of national feeling in many of the provinces, and *in the electrical condition of the political atmosphere all over Europe*, the fall of the central authority, which has so long contrived to neutralize their conflicting tendencies, will be followed by a series of local explosions."

The voices, thunders, and lightnings of this vial were to be followed by a

GREAT EARTHQUAKE,

"Such as was not since men were upon the earth, so mighty an earthquake, and so great."

We are thus taught to expect, at the era of the seventh vial, greater changes than any that ever passed upon the world. There was an earthquake when the sixth seal was opened,—the fall of Paganism; there was an earthquake when the witnesses arose at the Reformation; there was a great earthquake when the seventh trumpet was sounded,—the first rise of democracy in the old world; but the earthquake of the seventh vial is unequalled since men were upon the earth. Other revolutions altered the framework of government: this will, for a short period at least, abolish it. Other revolutions strongly affected society: this will change the character of society. Here, again, we find that passing events furnish incomparably the best commentary on the prophecy. There never was a revolution since the beginning of time whose causes were so deep-seated as that now in progress in Europe; and the effects that are sure to follow it will therefore be great and durable beyond all former example. The upheavings with which the whole of the Continent is agitated come from the very bottom of society.

The changes we have seen are not the production of an agency that operates only on the surface: they are the growth of feelings and views with which the whole of European society is leavened. In truth, the change has been going on for a century. It was begun by the infidel writers of France, who sowed industriously the seeds which they knew would yield mighty revolutions to the world, after they should have gone to their graves. It next passed into opinion. And now it has completed its third and great stage, and stands before the world a *fait accompli*. History does not furnish an example of such another revolution,—a revolution which has advanced gradually, yet irresistibly, from its first principles,—which has moulded opinion for itself,—which has never advanced a stage till it had first prepared its ground,—which has required a century for its growth, and, now that it is fully developed, has changed the aspect of the world; for its effects cannot be confined to Europe, but must extend to the farthest verge of civilization. We are accustomed to speak of three French

revolutions; but, in truth, the great movement in that country, though it has had three noted manifestations, is but one, and is truly European in its character. This movement was stopped for a while by the great war which followed its first outbreak; but no sooner was that war at an end, than the movement began again to progress. It is bearing the world onward to a new and untried era. Its course is entirely in the hands of God; and lies as far beyond man's control, as does that grand movement of the sun and planets which is every hour advancing our system upon some unknown point in space. It is beyond question the great agent by which the fourth and last monarchy of Daniel is to be broken in pieces. And we see it executing its mission with irresistible and uncontrollable force,—abrogating the laws, abolishing the very forms and symbols of authority, and grinding to powder the framework of the iron kingdom of Rome; prostrating thrones; extinguishing dynasties; crushing altars and priesthoods; driving into exile princes and nobles; pouring contempt

upon the policy of statesmen and the strength of armies; rocking the chair of St Peter itself, and filling its occupant with inconceivable grief, perplexity, and dismay; and evoking against the seven hills, whose thunders were wont to shake the world, the mighty winds of popular rage, which threaten every moment to sweep in their fury, from the face of the earth, that awful throne which has so long enslaved and desolated it. Who can doubt, although he may be unable to tell how many shocks may yet follow, or how long these awful convulsions may continue, that this is the "mighty" and "great" earthquake?

Let us take a brief survey of the changes which this third and grand development of revolution has already achieved. We look for the governments, the laws, the armies, which have borne sway in Europe for the past fifteen hundred years, and which existed, apparently in all their strength, when the current year opened, and find that they have been shivered by a tremendous blow, and driven away as chaff before the tempest. Ere the French Revolu-

tion was a month old, it had effected an entire change upon the aspect of Europe. The events of centuries were crowded into as many days; one astounding change followed another with a rapidity which dazzled the imagination; and the occurrences of yesterday gave place, in the astonishment of men, to that caused by the more surprising intelligence of to-day. Defying the checks of power, and transcending the anticipations of even the most sanguine, the great movement went on, gathering momentum as it proceeded, and levelling to the dust all the barriers of a venerable despotism. Let us follow its course, and mark its changes. In certain of the Italian principalities some popular concessions had previously been made. To these it communicated permanency, and still farther enlarged them. It extorted religious freedom from the bigoted monarch of Sardinia; it emancipated the duchies lying at the base of the Alps,—Tuscany, Modena, Parma; and lifted the long proscribed Waldenses to an equality with their countrymen in civil and religious rights; it excited the wealthy

province of Lombardy,—which, like Issachar of old, seeing that rest was good and the land pleasant, had couched down between the two burdens of Rome and Austria,—to rebel against at least the latter yoke; it gave a new impulse to the war of independence in Sicily; above all, it told Pius the Ninth that he could no longer deal in sham reforms, and no longer amuse his subjects with verbal concessions, and constitutions on paper, but must begin in good earnest the work of reform, by bestowing real and substantial privileges on the Roman people. We may instance the Neapolitan constitution as an example of those granted by the chief native princes of Italy. The King is vested in the executive power; but no act of his can have force unless countersigned by a Minister. There are two Chambers,—one of Peers, and another of Deputies. The members of the former are nominated for life; those of the latter are chosen for a term of five years. The number of Deputies is in the ratio of one for every forty thousand souls, and they are chosen by the citizens possessing a

certain amount of income. The Ministers of the Crown are subject to impeachment before the Chamber of Deputies, and to judgment by the Peers. The citizens are declared equal before the law; their dwellings are inviolable; and the press is free. In the other States, the constitution, in its political machinery, resembles the Neapolitan. In Tuscany and Piedmont it is more liberal, securing freedom of commerce and toleration of all religions. But its greatest achievement awaited it on the east of the Po. Austria had been the key-stone in the arch of Continental despotism; and when Austria fell, the fabric of European feudalism became a mass of crumbling ruin. The vast change which the revolutionary spirit effected on this country may be conceived of from the single fact, not to dwell on other particulars, that universal suffrage was immediately established, and full liberty was given to all the subjects of the empire to worship according to their conscience; and that, too, notwithstanding that the power of the aristocracy, and the wealth and pride of the Romish hierarchy, had

continued, up to the present time, to be far greater in Austria than in any other country of Europe. North of the Alps the effects of the great Revolution were just as palpable as on the south of these mountains. It awoke the spirit of the Germans, long repressed, and recalled the memory of their ancient liberties and their past renown; it darted a ray of light between the dark clouds which have long rested above the land of Huss; it gave a free government to priest-ridden Bavaria; it gave constitutional privileges to the numerous duchies that girdle the Black Forest, long enthralled by petty tyrants. In the electorates on the Rhine it produced popular demands, which were instantly followed by popular concessions. In the great empire of Prussia, and in the neighbouring kingdoms of Hanover and Saxony, it made its power equally felt. In the former kingdom, a momentary indecision of the monarch served only to render more apparent the force of the movement. In Berlin barricades arose, blood flowed, and the populace, triumphing over the throne, were able to

dictate their own terms. Thus, in the short space of a single month, it changed the condition of every country lying between the Straits of Messina and the shores of the Baltic. It created, in fact, a new Europe. It established in all its countries, by concession at least, the three great bulwarks of civil liberty, namely, constitutional government, trial by jury, and the right of public meeting. In the rear of its political changes it brought likewise vast social and moral meliorations. It rent asunder the chains that bound the press; it abolished the lines of custom-houses with which Europe was crossed and recrossed in all directions; and it swept away the restrictions employed to fetter the truth; thus giving to the nations an unrestricted commerce, the free diffusion of knowledge, and liberty to proclaim the truth. It may be some time before the people of Europe are in a condition to profit from these alterations, and it is even possible that new obstacles may come in the room of those that have been swept away; but it is scarce conceivable that the restrictions on trade, literature, and reli-

gion, framed in a dark, ill-informed, and superstitious age, will ever again be generally re-enacted.

For some weeks after the breaking out of the Revolution there appeared ground to hope that the Governments of Europe might be amended without being destroyed. The changes demanded were constitutional in character, and moderate in degree; they were prosecuted by peaceable means, and conceded, in almost every instance, as soon as asked for. When all had been granted that was sought, men believed that farther demands would cease to be urged, and that princes and people would unite in putting to the test of actual working the new constitutions. But this hope has not been realized. It has been found impossible to stay the progress of change. All attempts at the reconstruction of order have been manifest failures. The hope that authority and rule might be preserved must now be given up. The Revolution has passed the Rubicon; and the terrible fact stares us in the face, that it is on anarchy that Europe at this moment is drifting. We speak not of

the confusion and misrule into which its little princedoms have fallen: its greatest monarchies are breaking up; its oldest statesmen are nonplussed; and its mightiest thrones are powerless. There is a moral decomposition going on everywhere: authority is prostrate; laws are violated with impunity; and from the Atlantic to the Vistula kings are little better than captives, and the mob is the sovereign. In the train of these political evils has come a host of commercial and social mischiefs. The ordinary business of life is to a great degree suspended, —commerce paralyzed,—trade and manufactures at a stand-still,—the exchequers wofully impoverished,—the lower classes discontented, and at war with those above them,—the upper classes terrified, and without confidence in the future,—the towns swarming with barricade-heroes, the country with rural marauders,—and the masses everywhere ripe for any mischief.

What a picture of dislocation and ruin does France present! Look at that once powerful kingdom,—the eldest horn of the beast, and one of the chief agents in the slaughter of the

witnesses,—and see how God is avenging the blood of his saints, for the smoke of her torments is ascending up day and night. Her Government is unable to guarantee safety of life and property; her Assembly, instead of grappling vigorously with the evils that surround it, is torn by faction, and passes its time in indecorous and tumultuary debates. National bankruptcy advances with rapid strides; the expenditure of the monarchy exceeded its income by two-thirds of a million of francs; but the excess of the Republic is not less than two millions over its revenue. The citizens live amidst perpetual alarms,—*iras inter et timores*,—and are harassed by never-ceasing calls to military duty. Fearful rumours and terrible threats distract the minds of men, which are still farther agitated by conspiracies, having avowedly for their object the confiscation of all the property in the kingdom, and the surrender of the upper and middle classes into the hands of the ruffians and malefactors which infest the country. We know not, indeed, what can arrest the progress of France towards such a ca-

tastrophe, unless a special interposition of Providence.

If we turn to Austria, we find a gigantic wreck where this magnificent empire once stood. The Emperor has fled to the Tyrol, whither he has been followed by a frightened herd of archdukes and nobles. The dying embers of Tyrolese loyalty have been unexpectedly fanned by this mark of royal confidence; and it is just possible that the zeal of these mountaineers may bring upon the fallen empire the horrors of a civil war. While we write, Vienna is filled with barricades, and fresh concessions are demanded, which will most probably be yielded; and the same work of confusion commenced in Vienna which is now in progress in Paris. Austria, the successor of the Germanic Cæsars, has gathered under her eagle, men of every race,—the industrious and enterprising Lombard, the acute Illyrian, the stately Hungarian, the meditative German, the persevering Bohemian, the fiery Pole. She has drawn her riches from the flourishing trade of Lombardy, the waving harvests of Galicia, the rich pastures of Bohe-

mia, and the wealthy mines of Carinthia and Hungary. But the fall of the central authority has set loose all these various nations, and dried up all these sources of wealth. The provinces are breaking away from the empire; and Austria now exhibits a chaos great in proportion to her former grandeur.

In Italy disorganization has not proceeded to the same length, only because its progress meanwhile is arrested by the war with Austria; but dissensions are rife throughout the Peninsula. A sanguinary war is raging on the Po, brought on by the ambition of King Charles Albert, who hopes that Milan will place her iron crown upon his head. The revolting massacre at Naples has broken up the ill-omened league between the Pope, Albert of Sardinia, and Ferdinand of Naples, and complicated still farther the affairs of Italy. Rome itself has become the scene of tumult. The Jesuits, with their famous general Roothann, have been expelled. The cabinet has been purged of ecclesiastics; and though the Pope is still suffered to hold the rank and titles of Sovereign

of the Roman States, he has been completely shorn of the sovereign power. He has had the perplexing alternative proposed to him, of drawing the sword against those whom he calls his children, or abdicating the throne of the Quirinal. Were the kings to look up who were compelled to bend their necks to the Gregories and Hildebrands of the middle ages, how would they grimly smile to see the foot of the Roman mob upon the neck of Pius!

If we turn to Germany, the prostration of authority and the decomposition of society are as great almost as in France and Austria. The King is distrusted; the Ministers are unpopular; the constituent Assembly is distinguished only for its incapacity, and is miserably inadequate for such a crisis as the present. The laws of Prussia have been virtually repealed; and the edicts that now govern the empire are to be learned from the inflammatory placards that cover the streets. In Berlin the Ministers have been obliged to open the arsenal, and distribute arms to the workmen, by whom they may soon be employed against the very authority

that bestowed them. Commerce is stagnant; and the resources of private wealth are daily diminishing. Swarms of beggars infest the towns, and enter dwellings to demand rather than beg alms; and bands of ruffians traverse the country, committing pillage and massacre, and setting fire to the castles of the nobles and the seats of the landed proprietors. The agents of revolution, or rather destruction, are active and sleepless. The youth of the universities and the orators of the clubs are continually inflaming the passions of the populace by their communist doctrines. The same reports reach us from every town and village of Germany. The Germans speak of unity. It is not the reign of unity that is commencing, but that of total, consummate, and universal disorganization. The shocks of the great earthquake are continued; the islands flee away, and the mountains are not found.

We think, then, that we have evidence to satisfy us that we are arrived at the breaking up of the image,—the final dissolution and complete removal of the ten kingdoms of the

modern Roman world, foretold by Daniel. And if, as is generally admitted, the present European Governments cannot be longer maintained, or rather restored,—for they are already prostrate,—it is plain to demonstration that the final doom of the Papacy is at hand. This may be inferred with certainty from the predictions both of Daniel and of John. The fourth monarchy was not succeeded by a fifth, but by the kingdom set up by the God of heaven; which implies the fall, along with the fourth monarchy, of all tyrannical Governments and idolatrous Churches. But may not that monarchy be prolonged under a different form of government? Not a few expect Europe to become republican. Others look for the formation of one or two great monarchies under adequate military and political talent, which the convulsion is to call forth. May not the Papacy link itself on to the coming republic or the coming monarchy, and so recover its ascendancy? These anticipations receive no countenance from facts. The moral elements on which all Governments must be based do

not exist at present in Europe. The political creed of its masses, as we have already said, is communism, and their religious creed is atheism; and till the Continent has undergone a vast moral change, we do seriously believe that no Government of any sort, not even a republic, can be carried on. We may appeal to France. Her example shows that it is something much beyond republicanism into which the western world is sinking. But when we turn to prophecy, we are certainly informed that the present Governments cannot be succeeded by others,—that Europe cannot become a congeries of republics. The image was smitten upon its ten toes; and its fragments, so far from becoming re-united, became as the chaff of the summer thrashing-floor, and the wind carried them away,—a striking symbol of the change now in progress,—no union of the ten kingdoms into one or two great monarchies. In the Apocalypse we are told that the beast that emerged from the flood of the Gothic invasion should, in its eighth head and ten horns, go into perdition; and in full accordance with that inti-

mation, the kings appear with the beast and the false prophet, on the last scene of Babylon's destruction.

At what an awful crisis are we arrived! If we are right in our interpretation, what vast changes, what fearful calamities, is the present generation destined to witness and endure! We can look for no pause in present convulsions: on the contrary, we must expect that they shall go on, till authority has been utterly prostrated, and society utterly dissolved, and Papal Europe has been sacked and pillaged, and become one wide social conflagration, with the smoke of its torment ascending up day and night. Now is come the "time of trouble" foretold by Daniel, "such as never was since there was a nation, even to that same time." These are the days of vengeance spoken of by our Lord,—the time when God shall assemble all the heathen to be judged. Now is come "the time of his wrath;" and now is to be spread "the supper of the great God," to which all the fowls that fly in the midst of heaven are invited. The time of forbearance with the Papal nations is ended,

and a judicial period has commenced,—short, but awful. God will reckon with the world before passing to a new dispensation, and avenge all the righteous blood shed upon the earth, from the martyrs that fell under Pagan Rome, to those that perished upon the gibbets of Scotland, or were shot on her mountains, and now sleep amid the green slopes of the Pentlands.

The first effect of the great earthquake was

THE TRIPARTITION OF THE GREAT CITY.

By the great city, we have already shown, is meant that mixed system of civil and ecclesiastical polity of which the Pope was the directing head. This city, then, was co-extensive with Papal Europe. The various countries were the several quarters of that city; the capitals of the nations were its streets; Rome was its forum, or broad place. In the earthquake of the seventh vial it is to be rent into three parts. Its States will break loose from their present arrangement; and, in violation both of European treaties and

of national organizations, they will form themselves into three great confederacies. What, doubtless, will facilitate this tripartition, is the fall of "the cities of the nations." By this we are most probably to understand the fall of the different national polities throughout Papal Europe. Like the parent polity of Rome, these are partly civil, partly ecclesiastical: they are the same in organization and character with hers: she is the metropolitan, they are the provincial cities of the Papal empire. But then they will come to an end. The kingdoms of the Papal earth being blended together, three great confederacies will stand up in their room. If we turn to Europe, we see all its States at present in motion, preparatory, doubtless, to this new arrangement. Germany is dissolving; the provinces of Austria are breaking loose; the Italian principalities are forming new combinations; and a new arrangement of the European commonwealth may be formed at any hour. If we confine our view within the strict limits of the Roman earth, we see already three grand divisions,

though not as yet well defined. The various kingdoms of Western Europe are now arranged under three heads,—France, Italy, Austria. It is natural to expect that this division should have reference to the three spirits that go forth to bring on the conflict. Now, such is the moral aspect borne by the tripartition which present convulsions have made in Papal Europe. The region north of the Alps is the representative of infidelity and democracy; that south of the Alps represents the Papacy; and that east of the Po, absolutism. This leaves Belgium and Spain out of view; but it is not improbable, that as the convulsions go on, these countries will fall in with one or other of the divisions,—Belgium with France possibly, and Spain with Italy. We leave Britain out of view also, for another reason: it fell, as a Papal kingdom, at the Reformation.

This tripartition of the great city will be the immediate precursor of Babylon's doom. "And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Her plagues will

begin with the convulsions of the earthquake; they will continue during the political changes by which the present order of things in Europe shall be brought to an end; and so soon as the various national Governments of Europe have been abolished, and the tripartite division of the Roman earth completed, the final stroke will fall on the Papacy. The words, "came in remembrance before God," are associated with one of the most terrific judgments of early times. Similar language was used by God with reference to Sodom, on the eve before that awful morning when He rained fire and brimstone upon it from the Lord God out of heaven. The division of the great city into three parts will mark the very eve preceding the conflagration of the mystic Babylon. On the next morrow shall her plagues come. Will the fire in which she shall be consumed be literal fire? Such is the opinion of many expositors of name; and their views receive countenance, as they suppose, from the fact that the whole country of Italy is volcanic. They think it not impossible that its now extinct

craters may burst anew and simultaneously into action, and convert the Peninsula, from the base of the Alps to the Cape of Spartivento, into a lake of fire. We are disposed to regard the fire and burning, under which the last judgment of the Papacy is set forth, as symbolic; and that this symbol is selected to denote the peculiar severity of her plagues, and the utter consumption and annihilation which they will produce,—it being the property of fire to annihilate that on which it preys. It will form a more striking demonstration of the baleful nature of Popery, as well as of the wisdom and justice of her great Judge, that her final calamities should grow out of her crimes, —that the connection between the two should be manifest to the whole world,—that the passions of the European nations, whom she has so long retained in ignorance and slavery, and robbed both of their temporal wealth and their eternal salvation, roused by the recollection of her numerous thefts, idolatries, and murders, should burst their chains, and be directed like burning fire against her. Of this sort was the

eating of the harlot's flesh, and the burning of her with fire, by the kings of Europe, after the first outbreak of the French Revolution. When authority shall be prostrate, and the popular vengeance comes to rage without restraint, what more likely than that the same scenes will be enacted over again? The pillagings, massacrings, burnings, the destruction of property, and the general proscription that fell upon the Popish hierarchy, may again be inflicted upon them, but in more terrible measure. Nor would we deny that the rage of the elements may combine with the fury of man, to give additional terror to the scene, and to make still more visible the hand of God in the awful plagues of her ruin. Of this we are certainly informed, that these plagues shall come unexpectedly, when the words are in her mouth, "I shall not be a widow;"—that they shall come suddenly, "Alas! alas! that great city Babylon, that mighty city! for in one hour is thy judgment come;"—that they shall be irretrievable, "As a millstone cast into the depths of ocean, so shall Babylon with violence be cast

down, and shall rise no more;"—and unprecedentedly awful, exhibiting in point of horror the full realization of what Babylon and Sodom, in their fall, exhibited only in type, and forming an anticipation of the terrors of the judgment-day.

But we submit whether the fires that are to consume the Papal earth be not already kindled. So at least it appears to us. Europe is rapidly becoming, from one extremity to another, a scene of social burning. Everything is consuming, just as if the fire were annihilating it. Law, order, the power of princes, the dignity of thrones, the estates of nobles, the wealth of merchants, industry, trade, confidence, tranquillity,—all are tending as rapidly to nought as if a devouring conflagration were raging from side to side of Europe. And we behold, moreover, both the kings of the Papal earth and the false prophet enduring torment in this lake of fire. What poignant grief and bitter mortification are theirs at this hour! Stript of their power, their wills coerced, their state and prerogative insulted,—obliged to

enact laws which their subjects frame, to patronise reforms which in their heart they detest and abhor, and to flatter the humours of the *canaille* of their capitals, by whom they are ruled, —where shall we find a figure better adapted to express sufferings like these, than that here employed,—a man tormented in fire? Such at this moment is the condition of all the ecclesiastical and secular powers of the Continent, from Paris downwards. The passions of the mob, so long prostituted by these parties to their own purposes, and made the instruments of their crimes, are now become the flames in which they are tormented.

But we are taught to expect from the prophecy that a combined effort will be made by these parties, together with their adherents, who will be numerous to the last, to extricate themselves from this tormenting thraldom, and to recover, by a bold and decisive stroke, their former position. Or, it may be, they are precipitated in conflict on other parties, to whom this political movement is distasteful, and who are led to employ their serried strength in putting it

down. In this way is brought on the grand catastrophe, which is exhibited in the Apocalypse under two symbols,—the battle of Armageddon, and the treading the wine-press of the fierceness of the wrath of Almighty God.

Contemporaneously with the events we have described, and introductory to the closing scene, there appears

AN ANGEL IN THE SUN.

Chap. xix. 17, 18, "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." By this angel is plainly symbolized some agency, having its head-quarters at some

conspicuous and commanding position, and acting upon the whole of Europe, or perhaps even more extensively, and thus bringing on the final conflict. We have already found, in the interpretation of the vials, that by the sun of the Papal system is symbolized the general monarchy of Western Europe. This sun had been smitten by this time, and virtually abolished in the tripartition of the Papal earth. Whatever shall come in its room,—whatever shall be the leading one of the Papal countries, and virtually the ruler of them all, and especially the source and centre of that movement which shall issue in the great changes of that epoch,—must be held to be symbolized by this sun. Looking at the relative position of the Continental kingdoms, we are disposed to think that France is here meant; and by the angel that was now seen in this sun, French propagandism. From France the other countries of the Continent receive both their political and religious ideas. She is the grand focal source of Continental democracy and infidelity. She avows it as her peculiar mission to revolutionize Europe. She

discovers ideas and frames model institutions for the world. She stands forward as the soldier of democracy, calling on other nations to follow her example, and offering to lend them her sword, should that be necessary to achieve their emancipation. Not only so; she sends agents into every country to sow revolutionary principles. In the end of last March we were told, that on the same day one propagandist party had left Paris for Savoy, another for Spain, a third for Belgium, a fourth for Germany, and a fifth for Poland. To her agency it was believed to be owing that fresh outbreaks took place on the same day,—the 15th of May,—in the three main capitals of the Continent,—Paris, Vienna, and Berlin. Thus, France makes it her vocation to begin and to advance throughout Europe, those great movements which are destined to issue in a last and tremendous conflict between despotism, superstition, and infidelity, and the destruction of all three, each by the hand of the other.

This angel in the sun cried with a loud voice, "saying to all the fowls that fly in the midst of

heaven, Come, and gather yourselves unto the supper of the great God." "The fowls that fly in the midst of heaven" is a new symbol. Some suppose that regular armies are meant. The figure scarcely suggests that. The fowls that fly in the midst of heaven seldom do so in marshalled bands, but in straggling flocks. They do not follow a leader, or are subject to command; but each directs his course according as he is lured by the scent of prey. We are disposed to think that certain parties to arise at that epoch, are here symbolized,—parties holding loose and obscene principles, of predatory habits, and spurning the restraints of law. The doctrines of *Socialism*, or, as they are termed abroad, *Communism*, would lead, if carried out, to all that the symbol suggests. The angel invites them to a well-furnished banquet,—"that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." The various classes

into which European society is at present divided, from monarchs down to citizens and persons in menial condition, are here enumerated. Their flesh is to be given as a repast to these symbolic fowls. By flesh we are to understand their lands and wealth; and who knows but that a righteous Providence may have decreed that this shall be the latter end of those dignities, estates, and revenues, which have so long been prostituted to the support of despotism and Popery,—even a universal pillage? The changes now in progress have only to proceed a little farther, and the parties indicated above would enjoy unbounded license to carry their principles into effect, and the terrible consummation which seems here to be prefigured would be reached.

But while the body of the beast is to be cast into this symbolic devouring flame, a special judgment is reserved for the leading men among his adherents, including his secular and ecclesiastical heads. That judgment is exhibited first under the symbol of the

VINTAGE.

In the land of Judea, the vintage followed the harvest, after an interval of about three months. So the symbolic harvest of the Apocalypse comes first, and the vintage succeeds. The harvest symbolizes the destruction that is to overtake the secular institutions of the Roman earth, and was fulfilled, we are of opinion, in the wars of the first five vials, which affected mainly, though not exclusively, the Popish thrones and nations. These have had a short term added to their existence, but not in their former power, and are reserved, evidently, that they may figure, as foretold, on the last scene with their companion the false prophet. The vine being the symbol of a Church, the vintage must necessarily symbolize mainly, though not exclusively, the judgments that await the ecclesiastical institutions of Papal Christendom. At this epoch destruction will fall on the corrupt Churches of the Latin earth, though not on them alone, but also on all their supporters,

whether individuals or bodies corporate. It is very noticeable that the symbols now become full of a blessed meaning to the Church. "And I looked, and, behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle," chap. xiv. 14. The term "Son of man," applied to the person who appeared to John enthroned upon the white cloud, leaves it undoubted that this is the Saviour. How different his present from his former appearance! Then he was encompassed by dark clouds, his feet were as pillars of fire, and a rainbow was on his head; all denoting days of darkness,—a mysterious and trying path to be trodden, in which the Church should have need to keep hope alive by recalling God's covenant with her. But now He is surrounded by symbols of gladness, prosperity, and victory; He sits upon a white cloud; on his head is a golden crown; and in his hand a sharp sickle, the instrument of judgment. But why did Christ appear at this moment? He is seen sitting in judgment upon his great enemy,—

presiding over his final destruction; and thus the last act, as well as all the preceding ones, is seen to be his doing, and the end of this great drama is connected in a striking manner with its beginning. The moment to thrust in the sickle and reap the vine of the earth is announced by an angel which came out from the altar, even the angel which had power over fire, that is, whose duty it was to keep alive the altar-fire, and take care of the ashes of the sacrifice consumed in that fire. This is a symbol full of meaning. It plainly indicates that the reaping the vine, and the treading it in the wine-press, is to be viewed as a sacrifice to justice. But what sin had rendered necessary this great expiatory judgment? This, too, is plainly shown in the symbol. The angel from the "altar" indicates, as the procuring cause of this vengeance, the slaughter of the witnesses. So early as the opening of the fifth seal, in the third century, the cry of martyrs had arisen from under the altar: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." This points to a second company of martyrs to be slain before the blood of those that fell under Pagan Rome could be avenged, namely, the martyrs under the Papacy. But now the roll of martyrdom has been completed, and there is nothing to prevent the infliction of a full measure of vengeance. Accordingly, the terms in which the pouring out of the third vial is described announce that the deferred vengeance had commenced. "They have shed the blood of saints [the primitive martyrs], and of prophets [who prophesied twelve hundred and sixty days in sackcloth], and thou hast given them blood to drink." The song of the angel, too, on occasion of this commencing act of retribution, refers us back to the invocation of the souls beneath the altar, seeing it turns on the same divine attributes: "Even so, Lord God Almighty, true and righteous are thy judgments." An awfully judicial character,

then, shall belong to the epoch of the vintage. Its vengeance will be on a scale commensurate with the blood Rome has shed, reaching back to the earliest days. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." "Thrust in thy sharp sickle," said the angel, "and gather the clusters of the vine of the earth, for her grapes are fully ripe." We call attention to the reason assigned for reaping now: "her grapes are fully ripe." This has been commonly referred to the sin of the Roman Church as being filled up. We apprehend it refers to a change that is to take place within the Church, analogous to that which the vine undergoes when it is ripe. When may a corrupt Church be said to be ripe? Just when the natural issue or fruit of her false faith has been fully developed. And what is the natural fruit of a false faith? The destruction of faith altogether, —downright infidelity or atheism. Whenever the false faith of the Church of Rome shall have passed, in the majority of cases, into infidelity, then the vine of the earth will be fully

ripe. This appears to fix the prophecy in its reference to our own times; for, on the testimony of all who have had access to know, the superstitious faith of the Popish nations has undergone precisely such a change as we have indicated. If the vine is allowed to overpass the period of its maturity, it becomes unfit for the wine-press. An analogous necessity exists for gathering the clusters of the mystic vine, now if ever. Twenty-five years hence, if the influences at present in existence continue to operate, Popery will have rotted away, and perished in its excessive maturity, and scarce anything will remain to be gathered and cast into the wine-press. Hence the urgency of the command, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe."

It is especially worthy of remark, that the four leading idolatries are in precisely the same condition in this respect. Their false faith has passed, to a greater or less degree, into no faith. When the sap of superstition flowed freely in the veins of these mighty trunks, the

firm hold of the soil taken by their roots, and the gnarled strength of their boughs, enabled them to bid defiance to the storm; but now, drained of their sap, the first breeze that sets in threatens to rend their mouldering stems in pieces. Hinduism is passing into scepticism, and totters to its fall. Mahommedanism has become a thing of decent observances, altogether devoid of the fiery zeal and proselytizing spirit that made it once formidable. Judaism has relinquished its peculiar glory and hope, and now awaits the advent of no other Messiah than a political enfranchisement. Popery itself has become infected with infidelity, and is rotten to the very core. Thus it is plain, if some speedy and powerful interposition do not arrest or change the current of present tendencies, that we are on the eve of the reign of universal scepticism. How exactly does this correspond with the predicted character of the age when the Son of man shall come! "When the Son of man cometh, shall He find faith on the earth?"

The vine of the earth being ripe, the sharp

sickle is thrust in, and her clusters are gathered. The gathering of the vine may possibly symbolize the drawing together into one place the adherents of the Papacy, so that judgment may be executed upon them without compromising the safety of others. The vine being gathered, it is cast "into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs." In scriptural times and countries the wine-press was placed without the city. So this symbolic wine-press is trodden outside the mystic city. We are taught to look,—so at least it would seem,—beyond the limits of the Latin earth, for the scene of this final judgment. The "blood" indicates slaughter; and the dimensions of the wine-press are such as to show that the slaughter will be tremendous. The blood that filled it was found, when measured, to extend sixteen hundred furlongs, or about an hundred and fifty miles. If one side of the wine-press only is denoted, the area would be

enormous, and the slaughter fearfully great; and even though we should understand all the four sides as included in this measurement, the catastrophe would be unspeakably awful. This is about the breadth of Italy; and not a few have fixed on the Campagna as the fated spot. Some stress may be laid on the circumstance that the term "great" is here dropped, which in other parts of the Apocalypse is usually prefixed to "city," when the Papal system, in all its extent of territory, is meant, as "great Babylon," "the great city." This makes it not wholly improbable that, though the wine-press is trodden without the city, that may not mean beyond the limits of the Papal territory, but outside the literal city of the seven hills. If the territory around Rome should become the scene of the vintage, then that judgment would accord, as regards its locality, with that of the third vial, which fell mainly on those very spots where the blood of the martyrs had been shed. Others look to Judea as the locality indicated; and it is worthy of notice, that the length of that country, from Lebanon

to the southern boundary of the tribe of Judah, is about an hundred and sixty miles. This opinion receives some countenance from certain prophecies of Daniel, which we are now to consider. The standard employed to gauge the depth of the blood reminds us that horsemen are to be present on the scene; and this, again, of the second symbol under which this great judgment is held forth, namely,

THE BATTLE OF ARMAGEDDON.

"They are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called, in the Hebrew tongue, Armageddon." In all probability, the kings of the Roman earth, at the instigation of Rome (for it is just that their final destruction should come from her whom they have so long supported), will adopt a line of policy opposite to that of the

kings beyond these limits; and thus a conflict involving the whole civilized world will be brought on. On one battle-field they will all meet, with their armies; and there the judgments of God will overtake them, which they will become the instruments of wreaking on one another. It is remarkable that a Hebrew name is given to this field, which certainly gives some countenance to the idea that the conflict will take place on Jewish soil. We find numerous and not obscure allusions scattered throughout other prophets, of this great battle and terrible day of wrath. It is to this epoch, we are of opinion, that the close of Daniel's last prophecy has reference. By far the most probable interpretation of chapter xi. is that which makes it, from the thirty-first verse downwards,—"and arms shall stand on his part,"—apply to the Roman power. At the thirty-sixth verse the Antichrist is introduced:—"And the king shall do according to his will." At the fortieth verse commences the epoch of his fall:—"And at the time of the end [the period of the seventh trumpet] shall the king of the south [Egypt, the

kingdom of the Ptolemies, lying south of Judea] push at him; and the king of the north [the power at that time occupying the kingdom of the Seleucidæ or Syria] shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he [not the king of the north, but the king against whom the other two make war, namely, the Antichrist] shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land." Till a few months ago, such a movement as that here indicated was altogether improbable; but now it is not difficult to perceive how it might be brought about. Both France and Italy are now fully committed to the grand revolutionary movement. The Pope is not less so; and, as by far the most sagacious and crafty of its chiefs, he is likely to continue at its head, for better or worse, till it end either in unprecedented triumph or unprecedented disaster. But in the prosecution of this movement, nothing is more probable than that he and his allies will be brought into collision with the serried strength

of the east of Europe and Asia, including Turkey and Egypt. Russia, the Porte, and Mehemet Ali, are, we know, watching the movement with anxiety, and are busy raising armies and forming camps to meet it. France will be necessarily compelled, in the prosecution of her avowed mission of revolutionizing the world, to progress eastward. Both France and the Papacy have already turned their eyes on Palestine, as desirable on many grounds,—to cripple England, check Russia, and to possess a central point, whence they might diffuse their political and religious institutions over the East. We have seen of late years how the Papacy has made use of the arms of France to advance its own projects in distant regions. Why may it not use the arms of the Republic, professedly for the spread of Republican institutions, but in reality for the extension of Papal rule? Were such an expedition to be set on foot, the present alliances of France in Africa would enable her to draw contingents from the very tribes mentioned in the forty-third verse: "And the Libyans and the Ethiopians shall be at his

steps." In this way the Papal standard, in conjunction with that of the revolutionized kings and kingdoms of Western Europe, may come to be planted "between the seas, in the glorious holy mountain" of Judea, and there be met by the combined armies both of Western Asia and Eastern Europe. The exhaustion of the Turkish power has prepared the way both for the entrance of the western revolutionary powers into the East, and the advance of the horsemen and ships of Russia and the chariots and horsemen of Persia against them. That the prophecy refers to the epoch of the seventh vial, appears not only from its occurring "at the time of the end," but from what is added, namely, that then there shall be a time of trouble such as never was since there was a nation, and at that time Daniel's people shall be delivered. In other prophecies there is a reference to a gathering of all nations on the mountains of Israel, in connection with the final destruction of God's enemies, and the deliverance of the Jews. Ezekiel, xxxviii. 2,—"Son of man, set thy face against Gog, the land of

Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them." Gog and Magog are generally interpreted to apply to the ancient Scythians, or modern Tartars, from whom the Turks are descended. But there is no reason why we should not also include the more northern branch inhabiting Russia,—Rosh,—as forming part of this confederacy. It is plain, from the terms of the prophecy, that the Jews

are previously to be restored to their own land in an unconverted state, for their conversion is predicted as a result of the destruction of their enemies, and the glorious deliverance wrought for them: "And I will send a fire on Magog [the Turks and Russians], and among them that dwell carelessly in the isles [the European nations]; and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel." When other nationalities are being restored, it would not surprise us to find such a scheme broached in reference to the Jews. Their troubles since the present commotions began have been great in various places; and should these increase, they are likely to think of a return to Palestine. Republican France would, in her present humour, readily promote such a scheme. She might find political reasons for doing so. Through the Jews she might hope to curb the ambition of Russia, and hold the key of the

East. And there would certainly be greater propriety in the long-predicted return of the Jews being effected at last through an infidel rather than a Christian nation. But whatever the power that shall lend its aid to accomplish the return of the Jews, it is certain that immediately subsequent, an unexampled gathering of the nations from the North, the East, and the West, shall take place in that land, for hostile purposes; and there, on the same day and the same scene, vengeance shall overtake the Papal, the Mahommedan, and the despotic powers. The imagery employed by Ezekiel and Joel to depict this awful event is so similar to that of the Apocalypse, that we are inclined to think they refer to the same event, namely, the battle of the great day of God Almighty,—the awful tragedy of blood, in which the history of the great persecuting powers, Popery and Mahommedanism, with all their supporters, is destined to close: "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come

up in my face." "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." "And thou, Son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all

men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward." Joel, chap. iii., "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men; let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the

strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more."

THE HARPERS BY THE SEA OF GLASS.

We are unwilling to drop the curtain on this dark scene. Therefore we turn, before leaving this grand Apocalyptic history, to another of its visions. While the scenes of destruction we have described are going forward, another company is seen, occupying a place of safety, and singing songs of victory. Chap. xv. 3, "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." This vision synchronizes with that of the seven vials: for these white-robed harpers by the glassy sea are seen by John immediately after the emergence from the tem-

ple of the seven angels with the seven last plagues. We are to conceive of the song of the harpers as commencing when the vials began to be poured out, and going on during all the period of the vials, so that its melody would be heard during the pauses of the storm, if not also at times mingling with its thunders. They are described as they who had gotten the victory over the beast, which marks them out as the Protestant remnant, who, having escaped the pollutions of Popery, are now preserved by God from its plagues. They stand on, or by, a sea of glass, having the harps of God. This brings vividly before us those glorious transactions of which the Red Sea was once the scene. Guided by the pillar of fire, the tribes had passed safely through its depths, and, standing on its brink, the vast assembly burst out as one man into a triumphal hymn, which swelled along the shores of the gulph, and rose loud above the thunder of the surge that overwhelmed Pharaoh and his host. It is from this scene that the symbol before us is borrowed; and it tells us that it is another such

deliverance that awaits the Church, and another such catastrophe that shall overwhelm her foes. If, as some believe, and as is exceedingly probable, there was spread out before John a miniature of the Roman earth all the time these visions were going forward, then it is possible that the apostle may have seen the very locality the harpers were to occupy. Taking this vision in connection with the fall of the tenth part of the city at the Reformation, Mr Elliot points pretty distinctly to Britain as the spot in question, and the "glassy sea" as the narrow channel which separates the Popish continent from the isle of Protestantism. But though British Protestants doubtless form the main division in this army of harpers, we must not exclude others. In all the Popish countries are little companies of Protestants, whom we are disposed, we think on good ground, to rank among these harpers. The calmness of the sea,—for its surface is of glassy smoothness,—is a general figure denoting their safety and tranquillity. But the sea is mingled with fire, the symbol of judgment; im-

plying that, though protected wonderfully by the providence of God, awful calamities should prevail around them. Indeed, when we reflect on what is passing at this hour, we are almost tempted to think with Mr Elliot that a particular locality is denoted by the symbol, and that that locality is Britain. When we contrast our own tranquillity with the alarm, turmoil, and convulsion, into which the Popish earth has been thrown, whose inhabitants have literally no rest day nor night, the majestic repose of Britain has all the moral effect of a noble hymn sung to God, who is thus separating "between the precious and the vile," and bearing testimony before the world to the value of his truth. "And they sing the song of Moses the servant of God, and the song of the Lamb." As the tribes halted on the shore of the Red Sea, and sang the song of Moses, so the New Testament tribes, when mystic Egypt shall be destroyed, at the same time that they look back on ancient songs, will sing those of the new dispensation, celebrating the power and faithfulness of the Moses who has led them

through the sea, even the Lamb. The leading note of their song is given: "Great and marvellous are thy works, Lord God Almighty." Such is the first ascription. When the mystery of Providence shall be finished in the destruction of Antichrist, and the Church shall view the beginning in the light of the end, the obscurity and apparent confusion and contradiction that now appear to mar the scheme will be rolled away, and she will be left in amazement at the grandeur of the work, and the power of the Workman. "Great and marvellous" she shall see the one to be, and the other she will acknowledge to be indeed the "Lord God Almighty." "Just and true," continues these harpers, "are thy ways, thou King of saints." A grand discovery of moral principles awaits the world in this catastrophe. It is to form the last and crowning step in the long demonstration of the eternal rectitude of God's procedure. And when this step shall have been accomplished, the completeness of the whole proof will be clearly seen, and its irresistible force universally acknowledged. "Just

and true," shall the Church say with one voice, "are thy ways, thou King of saints." Not the Church only, but the nations generally, shall be deeply impressed with a sense of the justice and truth of God. Accordingly the song of the harpers concludes with an anticipation of the immediate approach of a better dispensation. "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. The grand principles which enter into the right constitution and the proper government of human society being demonstrated in these awful scenes, —taken in connection with all that went before since the rise of Popery,—and the world being now put fully in possession of them, we have reason to think they will never again be lost. We cannot conceive of the knowledge of the six primary mechanical powers being lost. The mechanist and the artizan will proceed on these principles till the end of time. The law of gravitation, and the other fundamental laws of science, being now fully established, will con-

tinue, through all time, to form the base of all the reasonings and discoveries of philosophy. Why should not moral truth, if once fully discovered and clearly demonstrated, be retained, by the help of the Divine Spirit, with equal permanency? The grand fundamental laws of moral and religious truth, though the first in importance, have been the last to be discovered: nor till the awful scenes of the seventh vial shall have been completed, will these great principles be fully evolved, and the world generally brought to the knowledge of them. But having come into full possession of them by painful experience, we have reason to think they will not again be lost, but will continue henceforward to mould the character and regulate the actings of society, both in its corporate capacity and its individual members. The reign of these principles will constitute the MILLENNIUM.

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